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PREFACE.

THE object of this book is to take the learner through all the stages of Greek verse composition, from the first rudiments till he has reached a fair proficiency in turning into Greek Iambics an average piece of English dramatic poetry. The authors have been guided all through by a considerable experience obtained in teaching Greek verse composition to the two upper forms of a great public school. In consequence of that experience, they have paid particular attention to the following points :—

1. To make the rules and principles of the Tragic Iambic metre full, accurate, and clear.

For example, they have explained at length a point very important, but often neglected, namely, the metrical treatment of monosyllables. When this is grasped, the learner will find it much more easy than is otherwise the case to master the two most troublesome points in the Greek Iambic line, viz., the Caesura and the rule of the final Cretic. They also hope that the section on combina-

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tions of syllables will save the student much time by clearly showing him what kinds of words are available for this metre, and in what parts of the line they are naturally placed. Further, it requires considerable care to state the proper uses of resolved feet, and insist on the due limitations of such uses, so as to leave no room for misconception. The authors hope not to be found wanting in this respect.

2. To supply an adequate treatment of the laws of quantity.

Under this head (besides such general rules of prosody as those relating to the quantities of final syllables, lengthening of vowels by position, etc.), the real facts about elision and crasis, which are often left to the learner's imperfect knowledge and undeveloped instinct, are here carefully collected and expounded.

3. To give full hints on poetic forms and usages.

Among the causes that tend to make Greek Iambic writing far easier than the beginner is apt to believe, is the fact that Greek has such an immense store of resources in the variety of its admissible poetic forms. A good many of these, when a little advance has been made, will be readily recognised when seen: but it will be much longer before the student is able to think of them when he is doing verses. The authors have accordingly made as complete a collection of them as they could, arranged

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in the natural order according to the parts of speech. It is further hoped that the hints on poetic usages and diction, and especially the full list of particles, with examples from Sophocles, will do something to give the learner such help as no dictionary conveniently affords, and as could otherwise be only collected by prolonged study of the Greek poets.

4. To give a sufficient number of exercises on the early stages, and a large number on the more advanced stages, of composition.

On this head the authors will only remark, first, that it is a great mistake to keep boys doing single lines when once they have mastered the metre, as they learn infinitely more from trying to deal with continuous pieces of poetry; and, secondly, that every piece in the book the authors have themselves turned into Greek verse, and so are aware of all the difficulties and problems which it presents, and are able to give appropriate help in the notes.

5. To give a full vocabulary of words suitable to dramatic poetry, which will be useful not merely for these exercises but for any other.

They hope by this means to render unnecessary, at any rate for a considerable part of the time devoted to learning Greek, the use of English-Greek dictionaries. These books usually confuse the learner by giving some

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words only suited for prose, and others confined to epic or lyric poetry: neither of which are properly admissible in iambics.

In the Second Edition thirty additional Easy Exercises have been added in an Appendix at page 145 in response to the request of several Schoolmasters.

In issuing a Third Edition we wish to express our thanks to correspondents who have favoured us with criticisms and suggestions, especially Mr. A. G. WATSON, of Harrow; Mr. W. HEATON, of King William's College, Isle of Man; Mr. H. BROADBENT, of Eton; Mr. F. HAVERFIELD, of Lancing College; and to a Reviewer in the *Academy*.

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THE IAMBIC METRE.

§ 1. The iambic foot consists of a short syllable followed by a long, as in the English word *ăroūnd*, or in the Greek words *ποδῶν, φέρειν, κἄλῶς.*

The iambic line in Greek in its original form contained six such feet, as for example

ψὄγὸς | γὔναῑ-|-ξῖν αῦ-|-τὸ τοῦτ' | ἔφ ̄ελκ-|-ἔταῑ
ὅλῶ-|-λἔν ῶς | ὅλῶ-|-λἔν, ᾱλλ' | ὅμῶς | ἔμοῦ
γὔνῇ | τἔκοῦ-|-σἄ κ ̄ομπ-|-ἄσεῑ-|-ἔν ᾱν | μἄτῆν

Compare the English six-foot iambic:

Aroúnd | the rúg-|-ged rócks | the rág-|-ged rás-| cals rán.

Beneáth | the goód | how fár, | but fár | abóve | the gréat.

Note.—Though, according to this scheme, the last syllable of the iambic line is long, a short syllable is allowed to stand in the last place, and is counted as being long.

Thus in the lines

ἀτὰρ τοσοῦτον οὐ δυνήσομαί | πὄτἔ
ὁ δ' ὥσπερ οὖν δικαιον οὐκ ἐφέσ-|-πἔτὄ

the last foot is considered as an iambus, though both syllables are really short.

§ 2. In all metres, however, a long succession of perfectly similar lines produces a monotonous effect. Thus in the Latin Hexameter metre, no well-written passage would consist of purely dactylic lines like

Quadrupedante putrem sonitu quatit ungula campum,

but would be sure to contain lines where the spondees were combined with the dactyls in various proportions.

In the same way the iambic metre in Greek has been considerably modified, for the sake of variety, by the

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admission, in certain parts of the line, of other feet besides the iambus.

§ 3. The chief of these modifications is the substitution of the spondee (two long syllables, like *πᾱσχῶ, πρῶτοῦς, ᾱλλῶς,*) for the original iambus, in certain parts of the verse.

The places where the spondee is allowed are the first, third, and fifth feet only.

Thus in the following lines we have a spondee in the *first:*

τοῖς γᾱρ | κᾰκοῖ-|-σῐ̀ πλεῖ-|-ὅν οἷκ-|-τὸν ἐμ-|-βᾰ́λῶ
πᾱσχῶ | τᾰ́ καῖ | πᾰ́π῱ν-|-θᾰ́ κᾱ-|-τῐ́ πεῖ-|-σὸμαῖ

In these, a spondee in the *third:*

ᾰ̓ δ' ἐστ-|-ῐ́ γῆ-|-ρᾷ τῷδ' | ᾰ̓σῡμ-|-φὸρῶ-|-τᾰτᾰ́
ᾰ̓γεῖν | ἔπᾱσ-|-θαῖ σῶ-|-φρὸνῶς δ' | ἔσεῖ | λᾰτρῐ̆́ς

Here, in the *fifth:*

Πᾰρῖς δ' | ἐγῇ-|-μᾰ́ τῆν | Δῐ̆ὸς | γῆμᾶς | δᾰ́ μῆ
κᾰ́κ' ἐν | δὸμοῖ-|-σῐ̀ μῡ-|-ρῐ̓ εῡ-|-ρῆσεῖ | μὸλῶν

The above lines have only one spondee, but it is quite as common to find the spondee in two of these places or in all three, as in the following lines:

τὸσαῦτ-|-ᾰ̓ λῦ-|-μᾶνθᾱ̃ντ-|-ᾰ̓ γῖγ-|-νῶσκεῖ | θᾰ̃́ὸν
ὦ παῖ | δᾰ̓κρῡ-|-εῖς αἶσ-|-θᾰ́νεῖ | κᾰ́κῶν | σᾰ̃́θᾰ̃́ν
λᾱ̃́βρᾶς | ᾰ̃́φὸρ-|-μᾶς κοῖ-|-μῖ́σαῖς | τῆς φρὸν-|-τῐ́δὸς
οἶμοῖ | γᾰ́μῶν | τὸδ' ὦς | κλῦ́ὦ | μεῖζὸν | κᾰ́κὸν

Note.—It is so common for beginners to make the mistake of putting a *spondee in the fourth foot*, that it is worth while to add a special caution against it.

For example, they are sure at first to write such lines as

ἔχων ἀπῆλθε νῑ́κ-|-ης πᾶν-|-τῑμον γέρας
ἤσθην λόγοισι τού-|-τοῖς νῦν δ' | αἰδούμενος

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It is usually quite easy to correct such lines by a slight alteration: thus we should write

νίκης ἔχων ἀπῆλθε πάντιμον γέρας
ἤσθην λόγοισι τοῖσδε, νῦν δ' αἰδούμενος

§ 4. One of the most important points in writing Greek iambics is to attend to the *Caesura,* or break in the line.

Take for example the following line:

νῑκᾶν Φῐλοκ-|-τητης | ἔβοῡ-|-λῆθη | λἄβεῖν

Here we have a line made up of iambics and spondees properly placed according to the rules given above: yet it is not an allowable line, for want of a caesura: that is to say, there is no break between words except at the end of a foot. A caesura is a *break between words* occurring in the middle of a foot, as

πŏλῡς | τἄρᾱχ-|-θεῖς || πῶν-|-τος·

and the rule in Greek Iambics is that such a break or caesura must occur in the middle either of the third or of the fourth foot.

In the following lines the caesura is in the third foot:

φῐλοῖς | ἄχρῆσ-|-τον || ῥᾰ̄-|-δῐ̄ως | ἕλξαῖ | ζῦγŏν
οὐδεῖς | Ἀχαῖ-|-ῶν || δᾱ̆σ-|-πŏσει | τοῦτοῦ | πŏτε
στεῖχŏν-|-τἄ καῖ-|-νῶν || ᾱ̆γ-|-γἔλŏν | βοῦλεῦ-|-μἄτῶν

In these, the caesura is in the fourth foot:

πρŏθῦ-|-μῐᾶν | ἔχοῦ-|-σῐ̆ || σῶ-|-θῆναῖ | πŏνῶν
πρōσπῖτ-|-νĕ τῆν | τĕκοῦ-|-σᾰ̆ν || ᾱ̆μ-|-φῐ̆ δ'ὧλ-|-ĕνᾱ̄ς
κŏ̆μῆς | ĕπῖσ-|-πᾰ̆σᾱν-|-τĕς || ᾱ̆θ-|-λῐᾶν | κŏ̆ρῆν.

It will be seen that some of the above lines contain caesuras in other feet besides the third or fourth: but these are of no importance to the metre.

§ 5. At this point it becomes necessary to consider the metrical treatment of monosyllables. *For metrical purposes* many monosyllables should be regarded as not being separate words, but forming part either of the word that precedes or the word that follows.

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The monosyllables that are treated as belonging to the *preceding* word are these:

All enclitics, as τε, γε, νυν, τοι, με, σε (μου, μοι, etc.), σφε, νιν: the *indefinites* τι, που, πως, ποι, etc.

The quasi-enclitics, or particles which cannot come first in a sentence, as γάρ, μέν, δέ, οὖν, ἄν, δή.

Since these words are felt to belong to what precedes, it plainly follows that a break before these monosyllables is *not regarded as a break*. If therefore they occur after the break in the third or fourth foot they destroy the caesura.

Thus

ἀποστερίσκων | μὲν πάτρας ἐξήλασεν

is a rhythm to be avoided, whereas if it had been

ἀποστερίσκων παῖς πατρας ἐξήλασεν

it would have been right.

Again, such a line as

τοὺς γὰρ θρόνους ἥτησε | μέν, κατέσχε δ' οὔ

is bad, since the caesura in the fourth foot is false, whereas if it had been

τοὺς γὰρ θρόνους ἥτησε παῖς τυραννικος

it would have been admissible.

§ 6. Secondly, we must consider the case of the monosyllables which are treated as belonging to the word *following*.

Of these the most important are *the article, prepositions*, εἰ, ὡς, οὐ, μη, καί, ἤ, and the *interrogatives* τίς, ποῦ, πῶς, ποῖ, etc. Since these coalesce with what follows, it is clear that when any of them occurs before the break in the third or fourth foot they destroy the caesura; and therefore such lines as the following have no true caesura, and are wrong:

τιμωρίαν τῶν | πημάτων ἔχεις, τεκνον
οὔτ' ἀστέρων οὔτ' | οὐρανοῦ βλεπεις φάος
τυραννίδος πάσης τὸ | κέρδος ἔξετε
μέγιστος ἦν ἥρως ἐν | ἀνθρώποις ποτέ

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§ 7. *The Quasi-Caesura.*

An elision at the end of the third foot is considered as equivalent to a caesura in the fourth; and lines which contain this elision are admissible without any other caesura. This is called the quasi-caesura.

For example, the following are right:

εἰ δ' ἥδε δειμαίνουσ' | ἀπώλεσεν βίον
πείθοι' ἄν, εἰ πείθοι', | ἀπειθοίης δ' ἴσως
κανταῦθ' ἀριστεύοντ' | ἐγεινάμην τέκνα

Note.—Beginners must be cautioned against supposing that this rule can be extended to the *third* foot: an elision at the end of the second foot is not counted as equal to caesura in the third, and such lines as the following are wrong:

ἔγωγε δεῦρ' | ἀφικόμην πάτραν λιπών
φοβουμένη δ' | ἀπώλεσεν τὰ χρήματα

§ 8. Another most important point is what is called the law of the Final Cretic.

Properly speaking a Cretic is the name of a metrical foot of three syllables, long—short—long, as for example | *τὸν τε̆ νοῦν* |, | *τὴν πᾰτρᾱ̃ν* |, | *κᾱρτᾰ τοῖ* |, | *πῆμᾰτῶν* |, *ἆ-|-πᾱνθ' ὁρᾷ* |, *ἐσκό-|-πει τε̆λᾰ̃* |, *ἐσκευ-|-ᾱσμε̆νῶν* |. It is thus obvious that every Iambic line ends with a Cretic.[1]

The law of the Final Cretic may be most simply stated thus: If there is a break before this Final Cretic, or (which is the same thing) if there is a caesura in the fifth foot, the fifth foot must be an Iambus.

The following Iambic lines, containing this caesura in the fifth foot, are correct, because this foot is an Iambus:

ὅστις ποτ' εἶ σὺ δυστόπαστὸς || εἰδε̆ναι
πρῶτον μὲν ἀρχὰς ἔσχεν ἥδε̆ || τῶν κᾰκῶν
πόσις γὰρ ἄν μοι κατθανοντὸς || ἄλλὸς ἦν
οὐ δῆτα παντως, οὐ προσῆλθε̆ν || οὓς μὲ̆ δεῖ

[1] According to § 1, note, it will still count as a Cretic though the last syllable be short, as *πάντα* | *πῆμᾰτα*, *εἰρ- -γᾰ̆ζε̆τὸ*.

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The following are also correct lines, containing no caesura in the fifth foot, and therefore admitting a spondee:

ἀλλ' ἐξελαύνειν οὐδὲ προς-|-ψαῦεῖν | κἄλοῦς
σώζουσα πασῶν Δελφίδων | ἔξαῖ-|-ρἔτοῦς |
ἅπαντα τούτοις ἐστὶν ἐξ-|-εἰργᾶσ-|-μένᾰ
οἶδεν δὲ θνητῶν οὔτις ἀν-|-θρῶπῶν | τᾰδἔ |

The following lines are incorrect, as the fifth foot contains a caesura and yet is a spondee:

οὐ γὰρ γόους ἤκουσα παιδῶν || τῶν ἔμῶν
τῆς νῦν κάκιστα λαμβανούσης || πῆμᾰτᾰ
τυφλὸς τά τ' ὦτα τὸν τε θυμὸν || τὸν τἔ νοῦν
τί ταῦτα πήματ' οὐ στενάζεῖς, || εἶπἔ μοῖ

The rules already given for the treatment of monosyllables (§ § 5, 6) apply also to the caesura in the fifth foot.

Thus, taking first the case of the monosyllables, which combine with the preceding word (§ 5), a line like

σὺ δ' ἡμὶν ἡ μισοῦσα μισεῖς μἒν λὄγῳ

does not violate the law of the Final Cretic, since *μισεῖς-μἒν* is treated as one word, and therefore *there is no caesura in the fifth foot.* If it had ended *μισεῖς σῦλλὄγῳ*, there would have been caesura in the fifth foot, and the long syllable (*μισεῖς*) before the caesura would have been wrong.

Other such correct lines are

τῆς δυσγενείας μᾶλλον, ἡμεῖς γᾶρ κἄκοῖ
ἐπεὶ πέπρακται τοιάδ', ὑμεῖς οὖν βἄθρῶν
εἴ μοι λέγοις τὴν ὄψιν, εἰποῖμ' ᾶν τὄτἔ

Secondly, taking the case of the monosyllables which are treated as belonging to the word succeeding them (§ 6), such lines as the following

Φοῖβος γὰρ, εἴ τι μὴ κλύεις τῶν ᾱγγἔλῶν
τότ' οὖν ὁ μάντις οὗτος ἦν ἓν τῇ τἔχνῇ

do not violate the law of the Final Cretic, since *τῶν-ἀγγέλων, ἐν-τῇ-τέχνῃ* are treated as one word, and there

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is therefore *no caesura in the fifth foot.* These lines are therefore correct.

Other such correct lines are

ὀρθὸν δὲ κρᾶτ' ἔστησαν οὓς τ' εἶς οὐρᾰνὸν
ἀδελφὸς αὐτὸς καὶ πατήρ, κᾱξ ἦς ἔφῡ
εἰ μὴ πατὴρ ἦσθ' εἶπον ἄν σ' οὐκ εὖ φρὸνεῖν
τί δ'; οὐκ ἀκούειν ἔστι καὶ μῆ δρᾶν ἃ μῆ
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καῖ σῇ λᾰβῶν
τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φᾰ̄ρεῖ
πρῶτον μὲν ἔνθα κἂν προσῇ, κᾱν μῆ πρὸσῃ
μὴ καὶ λάθῃ με προσπεσών, ὣς μᾱλλὸν ἄν
τούτων γὰρ οὐδὲν ἀλγυνεῖ μ', εἰ δ' ᾰ̄ργᾰ́σεῖ

§ 9. We have hitherto dealt only with lines consisting of iambi and spondees, the ordinary form of the iambic metre. The poets, however, occasionally admit tribrachs (⏑⏑⏑), dactyls (–⏑⏑), and anapaests (⏑⏑–), into the verse, on a principle which we must now proceed to explain.

If we consider a long syllable as equal to two shorts, it follows that the tribrach (⏑⏑⏑) is equal in length to the iambus (⏑–). As therefore the iambus is admissible in every foot, it might have been supposed that the tribrach could be substituted for it in any part of the verse. In practice, however, *the tribrach is never allowed in the sixth foot,* and had better be avoided in the fifth. Its use in the first four feet will be illustrated by the following examples:

πŏτĕρᾰ̀ | δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον;
καὶ σῶν | γĕ̀ γŏνᾰ̆-|-των οὐ μεθήσομαί ποτε
δεσποιν-|-ᾰ̆, σῠ̆ τᾰ̆δ' | ἔπραξας οὐ γνώμης ἄτερ
κακὸν κακῶς | νῖν ἄμŏρ-|-ον ἐκτρῖψαι βίον
τοιαῦτα φασ-|-ῑ̆ τŏ̆ν ᾰ̆-|-γαθὸν Κρέοντά σοι
ἀλλ' οἱ μὲν ἐκβαλόν-|-τĕ̄ς ἄνŏσ-|-ἰως ἐμέ

It will be observed in these verses that the tribrach is sometimes broken after the first short syllable (as *γĕ̀ γŏνᾰ̆-|-των*), sometimes after both first and second (as *δεσποιν-|-ᾰ̆ σῠ̆ τᾰ̆δ' |*). The break in the tribrach must

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never come after the second syllable only, as that would be felt by the ear to be equivalent to a trochee (– ∪) not to an iambus (∪ –).

For example, a line like the following is *wrong:*

φυγὼν | ἔπῐ̀ τὄ | πύργωμα σώζεται στρατός,

but it could be corrected by a slight alteration,

φυγὼν | τὸδ' ἔπῐ̀ | πύργωμα σώζεται στρατός,

where the break in the tribrach is in the right place.

We will give a few more examples of wrongly divided tribrachs, as beginners often fall into this mistake.

δῦὄ βᾰ-|-σιλεῖς ἐπῆλθον ἐς λόγων στάσιν
ἠμείψ-|-ᾰτὄ πᾰ-|-τὴρ ταῦτα μοι θυμούμενος
δέσποινα, ταῦτα δειν-|ὅτᾰτ' ἔ-|-λεξεν γέρων

[They might easily be corrected as follows:

δύ' οὖν ἄνακτες ἦλθον ἐς λόγων στάσιν
ἠμείψαθ' ἁνηο ταυτά μοι θυμούμενος
δέσποινα, ταῦτα δεινότατα λέγει γέρων]

Note.—On the principle explained above (**§§ 5, 6**) in treating of monosyllables, *τᾰδὲ γᾰρ, δῦὄ μὲν* would be admissible as tribrachs, since there is no real break.

But *παρῆλ-|-θἔ μὲν ἄν-|-ηρ* would be wrong, since *παρῆλθε-ωεν* is treated as one word, and the break is therefore only after the second syllable of the tribrach.

§ 10. We have seen that an iambus may be resolved into a tribrach. In the same way a spondee (– –) may be resolved into a dactyl (– ∪ ∪), and accordingly dactyls may be substituted for spondees in the iambic line, but only in the first and third feet. They are never allowed in the fifth foot, from which, as we have seen, even tribrachs are, as a rule, excluded.

Examples:

μῆτ' ἄρὄτ-|-ον αὐτοῖς γῆς ἀνιέναι τινά
κτείναιωεν, ἢ | γῆς φὔγᾰ̀-|-δας ἐκπεμψαίμεθα
φθειροντες ἀσ-|-τοῦς, ὃ μὲν | ὅπως στρατηλατῇ
ἔπειτ' ἐπελ-|-θῶν τὄτ' ἔσ-|-ίδοις ἂν οὐδένα

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The dactyl, like the tribrach, can be broken after the first syllable (*μῑ̆τ' ἄρῐ̆-|-τον*), and also after the first and second (*-θῶν τῐ̆τ' ἐσ-|-ἴδοις*): but never after the second only. Such a dactyl as *πᾰ̄ντᾰ̆ τᾰ̆* is therefore inadmissible in this metre.

Note.—As with the tribrach, the principle of monosyllables applies here also.

Thus *πᾰ̄ντᾰ̆ γᾰ́ρ | ἔλεξας* is admissible, as there is no break, while *πᾰ̄ντ' ἄν ἔς-|-ἴδοι τις* is inadmissible, as the break is only after the second syllable.

§ 11. A spondee (– –) may be also resolved into an anapaest (⏑ ⏑ –): and accordingly the anapaest is used in the iambic metre, *but only in the first foot.*

Examples:

πῐ̆λĕμοῦς | ἀναιρούμεσθα, καὶ τὸν ἥσσονα
ἄγῐ̆ραῑ̆-|-σι θακεῖ, πρὸς δὲ Παλλάδος διπλοῖς.

The anapaest is never broken: such an instance as *ὅ πᾰ̄τῐ̆ρ | ἐπῆλθεν* is no exception, as there is no true break.

§ 12. Note on the three-syllable feet (Tribrach, Dactyl, Anapaest).

The beginner had better use these feet as sparingly as possible: perhaps not more than one or two of them in a copy of verses.

It may be remarked that of these variations the dactyl in the third foot, and the tribrach, appear to be the commonest.

§ 13. *Proper Names.*

The difficulty of introducing proper names into the Iambic metre gives rise to a special licence, namely, that *anapaests* may occur in proper names anywhere in the verse *except in the sixth foot.*

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Examples:

ἐκτὸς δὲ Παρ-|-θένὸπαῖ-|-ōς Ἀρκὰς ὄρνυται
φροῦδος, μετ' αὐτοῦ δ' Ἀν-|-δρὸμάχῃ | πολλῶν ἐμοί
καθηρέθη πατρῷος Οἰ-|-χᾰλῐᾶ | δορί

These anapaests must have no break in them.

§ 14. *Combinations of Syllables.*

(1.) A word with more than three consecutive long syllables cannot be brought into an Iambic: *e.g.*

ἓξᾱγγἐλλοῦσι
σῆμαῖνōνται
ἓκβαῖνōντῶν, are impossible altogether.

(2.) Several other combinations of syllables are impossible as they stand, but can be brought in by various artifices, *e.g.*

ἔπᾱγγἐλλἔτε, by crasis:

as ἰόντες ἐγκονεῖτε κἀπαγγέλλετε

or πάρεστε κἀπαγγέλλετ' ἀνθρώποις τὸ πᾶν.

ἄπōρρῆτᾰ, by elision:

οὔκουν ἀπόρρητ' ἐστὶν ἀνθρώποις τάδε.

by crasis:

ὅλωλεν, ἐξόλωλε τἀπόρρητά μοι.

by lengthening:

εὔγνωστα ταῦτα κοὐκ ἀπόρρητᾱ στυγεῖς.

ἄπŏβῆσōνται, by crasis:

πίπτουσι κλῆροι κἀποβήσονται τάχα.

(3.) The following combinations are specially suited to particular places in the line

(*a*) – – – ∪ thus: ἄνθρωπος ἐξώρμησε τοῦ στρατεύματος
or στρατεύματος παρόντος ἐξώρμησέ τις.

(*b*) ∪ – – – thus: προσπασσάλευε τῷδ' ἀπανθρώπῳ πάγῳ.

(*c*) – – ∪ – thus: ἀλλ' ἀψόφητος ὀξέων κωκυμάτων.
κωκυμάτων ἐπαύσατ' οὐδ' ἐφθέγξατο.

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(*d*) ⏑ – – – ⏑ thus : ὅπως διορθώσωμεν ἐν πόλει τάδε.
ἀλλ' εὐτυχοῖτε, καὶ συναντήσαιτέ μοι.

(*e*) – ⏑ – thus : φθείρει τὸν ἄνδρα δυσσεβὴς ὁμιλία.

This is the most useful place for a word of this length, as we then avoid the three commonest elementary blunders, viz.: spondee in the fourth foot, faulty caesura, and violation of the rule of the final cretic.

– ⏑ – can also occur in four other places as follows:

ἔπειτα δυστυχής[1] τις ἔνδον ὄλλυται.
ὁ δυστυχὴς ἐξῆλθε ποντίου σάλου.

(*f*) – ⏑ ⏑ without elision or lengthening of the last syllable, is only suitable to the end of the line, as

ἦλθεν πρὸς ἡμᾶς, ἀγγελοῦσα καίρια.

(*g*) ⏑ ⏑ ⏑ – thus : οἴκους ἔδειμε καταφυγὴν τοῦ χείματος.

This is the best place for words of this quantity ⏑ ⏑ ⏑ –, as for the Cretic – ⏑ –, of which indeed the ⏑ ⏑ ⏑ – is the resolution.

(*h*) ⏑ ⏑ – thus : πρὸφέρειν ἅπαντα τοῖς παροῦσιν ἐνθάδε.
or ἅπαντα προφέρειν τοῖς παροῦσιν ἐνθάδε.

§ 15. It may be well to add the metrical scheme of iambic verse.

⏑ –	⏑ –	⏑ : –	⏑ : –	⏑ –	⏑ –
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ : ⏑ ⏑	⏑ : ⏑ ⏑	– –	⏑ ⏑
– –		– : –	:		
– ⏑ ⏑		– : ⏑ ⏑	:		
⏑ ⏑ –		:	:		

The dotted lines indicate the two places, in one of which caesura is required.

[1] – ⏑ – occurring in this place must be followed by an enclitic or quasi-enclitic : see § 5 and § 8.

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QUANTITY.

GENERAL RULES FOR QUANTITY OF SYLLABLES.

§ 16. THE rules for quantity are somewhat simpler in Greek than in Latin; chiefly because Greek has fewer doubtful vowels, but also because by noticing the accentuation of a word we often get a clue to its quantities.

Vowels long by nature.

Rule 1.—Long by nature, and long under all circumstances, even before another vowel, are—

i. η, ω.
ii. all diphthongs.[1]
iii. all vowels in contracted syllables.
iv. all vowels with the temporal augment.

Examples: ὦον, γενοῖο, μᾱ́τ῱̄ρ, εὐεῑδῆς, τῑμᾶ (for τῑμα-ε), ὔφαινον (augmented form from ὑφαίνω).

§ 17. Vowels short by nature.

Rule 2.—Short by nature, and always short unless lengthened by position (Rules 3, 4, 6), are—

ε and ο.

Examples: ταδέ, τουτό, νόμος, ἔκων.

§ 18. Vowels long by position.

Rule 3.—Any vowel, whatever its nature, is long by position when it precedes—

i. a double letter, *i.e.* ξ, ψ, ζ;
ii. two consonants, unless the first be a *mute* and the second a liquid;[2]

---

[1] Except ποιεῖν or ποΐεῖν, τοῖ- or τοΐ- in such words as τοῖουτος or τοΐουτος, τοῖοσδε or τοΐοσδε, οἷος or οἵος (mostly long).

[2] The very rare licence of leaving a vowel short before μν had better not be imitated.

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iii. $\gamma\mu$, $\gamma\nu$, $\delta\mu$, $\delta\nu$, and nearly always $\beta\lambda$, $\gamma\lambda$;
iv. any two consonants whatever belonging to different words, or different parts of a compound.

Examples: ἐ̄ξω, ὀ̄ψομαι, ἐ̄ζη, ἐ̄σχον, ἐ̄ρρε, δεδε̄γμαι, ἔ̄γνω, ἀ̄δμής, ἐ̄βλε̄ψε, ἐ̄κ νυκτος, ἐ̄κ-ρεω.

Obs. The rule holds (for i., ii., iii.) when the vowel is in one word and the consonants in another.

Examples: ὁ̄ ζῶν.
κατᾱ̄ ψυχήν.
ἔ̄σχε̄ σχῆμα.
ὁ̄ δε̄ βλέπων.
εἴ τινᾱ̄ στρατοῦ.
φίλτατε̄ ξένων.

§ 19. Doubtful position.

Rule 4.—A naturally short vowel may remain short, or be lengthened at pleasure, when it precedes a mute and liquid (except those enumerated in Rule 3, iii.) *in the same word.*

Such combinations of mute and liquid are

$\pi\lambda$, $\phi\lambda$, $\kappa\lambda$, $\chi\lambda$, $\tau\lambda$, $\theta\lambda$, $\kappa\mu$, $\tau\mu$, $\theta\mu$, $\pi\nu$, $\phi\nu$, $\kappa\nu$, $\chi\nu$, $\theta\nu$, $\tau\nu$, $\pi\rho$, $\phi\rho$, $\beta\rho$, $\kappa\rho$, $\chi\rho$, $\gamma\rho$, $\tau\rho$, $\theta\rho$, $\delta\rho$.[1]

A vowel before any of these is said to be "in weak position."

Rule 5.—A *final* vowel if naturally short should remain short in "weak position."

Example: the *o* of αὐτό should not be lengthened before $\tau\rho$ in τραῦμα.

Obs. Occasionally a short *final* vowel remains short even before $\beta\lambda$, $\gamma\lambda$ (*e.g.* in βλαστάνω and γλῶσσα, which are perhaps the only instances to be found in actual Greek plays).

[1] This list is mainly taken from W. Christ's *Metrik* (ed. 2).

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§ 20. *Rule* 6.—A *final* short vowel may remain short or be lengthened at pleasure before an initial *ρ* in the following word.

Examples: τὸ ῥεῦμα, τόδε̄ ῥέπειν.

After mastering the above six rules, a learner ought never to be in difficulties as to the quantity of *η*, *ω*, *ε*, *ο* and diphthongs. Note that though *αι* and *οι* are sometimes said to be short for purposes of accentuation, they are always to be scanned as long (*e.g.* οὗτοῑ in spite of the accent).

α, *ι*, *υ* present more difficulties, being long by nature in some words and short in others. Sometimes, however, we can determine their quantity by the accent.

§ 21. Quantity of doubtful vowels fixed by accent.

Rule 7.—Any circumflexed vowel is long.

Examples: *ᾱ* in πρᾶξις,
ῑ in πνῖγος,
ῡ in κῦμα.

Rule 8.—Any vowel is short which stands in the last syllable of a word accented acute on the last syllable but two (proparoxytone), or of a word circumflexed on the last but one (properispomenon).[1]

Examples: *ῐ* in λύουσι,
ῠ in πῆχυς.

Rule 9.—*α*, *ι*, *υ* are short by nature when they bear the acute accent and stand in the penultimate of a word whose last syllable is short.

Examples: *ῐ* in τίνες,
ᾰ in ἄγε.

But such vowels may, of course, become long by the rules for position.

Examples: *ῑ* in βίβλος,
ῡ in ὕμνος.

[1] Except *αι*, *οι*, as in οὗτοι, and words ending in *ξ* or *ψ*, as κατῆλῐ̄ψ.

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Rule 10.—*a*, *ι*, *υ* are long by nature when they stand in the last syllable of a word, whose penultimate is long by nature, and bears the acute accent.

Example : *ᾱ* in *ὥρα*.

We will now give a few rules for determining the quantity of *α ι υ* in final syllables.

§ 22. Verb terminations.

Rule 11.—In all verb terminations, except those of participles, which fall under the rules for nouns,

i. *α* is always short, unless it arises from contraction;
ii. *ι* is always short;
iii. *υ* is always long.

Examples : *ἔλυσᾰ, ἔλυσᾰς, ἔλυσᾰν,* but *ἐτίμᾱ, τιμᾱν.*
λύουσῐ, λελύκασῐν,
ἔδῡν, ἔδῡς, ἔδῡ.

§ 23. Noun terminations : Participles.

Rule 12.—In all terminations of Participles doubtful vowels are short, except

i. Nom. and voc. masculine singular;
ii. Nom. voc. acc. feminine dual;
iii. Acc. fem. plural.

Examples : *λύσαντᾰς, λύσασᾰν, λύσασῐ, λελυκόσῐ, δεικνῦν*: but *λύσᾱς, δεικνῡς, λυσάσᾱ* (dual), *λυσάσᾱς.*

§ 24. Nouns increasing long.

Rule 13.—Doubtful vowels are always long in the nominative singular of nouns increasing long; except *κέρᾰς.*

Examples : *γιγᾱς* (*-ᾱντος*), *παιᾱν* (*-ᾱνος*), *κηλῖς* (*-ῖδος*).

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§ 25. Nouns increasing short.

Rule 14.—Doubtful vowels are generally short in the nominative singular of nouns increasing short; exceptions are

i. μέλᾱς, τάλᾱς (but μέλᾰν, τάλᾰν),
ii. κόνῑς, ὄφῑς,
iii. monosyllables in υς, as δρῦς,
iv. a few other nouns in υς, especially ἰσχῡς, νεκῡς.
v. πῦρ.

§ 26. Nouns of 1st declension (*A*-stems).

Rule 15.—These terminations are short:

i. ᾰ preceded by a consonant (except ρ) in nominative and accusative singular feminine, as μοῦσᾰ (-ᾰν).
ii. ᾰ in vocative singular of nouns in ης and ᾰ, as δέσποτᾰ.

Rule 16.—These are long:

i. ᾱ preceded by a vowel or ρ in nominative and accusative singular feminine, as φιλίᾱ (-ᾱν), ἔχθρᾱ (-ᾱν); but to this there are many exceptions.[1]
ii. ᾱ always in vocative sing. of nouns in ᾱς and ᾱ, as νεανίᾱ.
iii. ᾱ always in genitive singular and accusative plural of first declension, as ἔχθρᾱς, μούσᾱς, δεσπότᾱς.

§ 27. Miscellaneous Hints on Final Syllables.

The following hints may be found helpful.

i. Final ι and υ, unless contracted, are almost invariably short (yet see Rule 11 which prevails over this).
Thus τί, τίνῐ, λόγοισῐ, σύ, ὀξύ.

[1] Note especially—
γαῖᾰ, δύσνοιᾰ, ἄνοιᾰ, ὠᾰ, participles in -νῖᾰ, and substantives in -τριᾰ; βασίλειᾰ (*queen*), but βασιλεῖᾱ (*kingdom*); ἄγκυρᾰ, γέφυρᾰ, πεῖρᾰ, σωτεῖρᾰ, μοῖρᾰ, εὔνοιᾰ always in Trag., but ἀγνοίᾱ.

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ii. Final *αν* and *ας* in accusatives follow the quantity of the corresponding nominative.
Thus *φιλιᾶν* (Nom. *-ᾱ*), *μούσᾱς* (Nom. *-αῑ*).
λαμπάδᾰς (Nom. *-ᾰς*), *μοῦσᾰν* (Nom. *-ᾰ*).
But *-ᾱς* from nouns in *-εύς*, as *βασιλέᾱς*.

iii. Final *α* is always short in neuter plurals unless contracted: as *ἀγαθᾰ́*, *ὄντᾰ*, *δῶρᾰ*, but *ὀστᾶ* (*εᾰ*).

iv. Final *α* in accusative singular is short, as *λαμπάδᾰ*: except from nouns in *-εύς*, as *βασιλέᾱ*.

v. The last syllable of most prepositions, adverbs, etc., is short, if possible.
Thus *σῦν*, *ἐπῐ́*, *περῐ́*, *παρᾰ́*, *κατᾰ́*, *μεταξῠ́*, *ἄν*, *πρῐ́ν*, *ὁτᾰ́ν*, *ἄφᾰρ*, etc., etc.
But *νῦν* or *νῡ́ν*,[1] *ἄγᾱν*, *λίᾱν*, *ἐπείδᾱν*, *ἐᾱ́ν*, *λάθρᾱ* (with other adverbs in *-ρα*), and some others.

vi. Neuter nominative-endings are short: except *πᾶν*, and *ἅπᾱν*,[2] and, of course, contracts, as *ὀστοῦν*.

vii. Duals in *α* are always long, as *ταύτᾱ*.

viii. Observe these: *ἡμῖν*, *ὑμῖν*, *or* *ἡμῑ́ν*, *ὑμῑ́ν*.

To give rules for the quantity of other than final syllables is probably unnecessary. The learner must trust his ear chiefly, and when in doubt consult his lexicon. Liddell and Scott mark most doubtful quantities, either on the word itself or in brackets, thus—(*ῐ*), (*ῑ*), (*ᾱ* Homer, but *ᾰ* Pind. and Att.),—either at the beginning or end of the article on the word.

Some quantities, *e.g.* those of the verbs in *-ύω*, *must* be learnt from lexicons, etc. The ear cannot be trusted: *e.g.* *λῡ́ω*, *θῡ́ω*, but *φῠ́ω*. Compare also *λῦσω*, *λῦσις*, *λῡσαιμι*, *λελῠ́καμεν*, where the ear would certainly lead a beginner astray. As much help as possible is given in the vocabulary.

§ 28. *Elision.*

A short vowel at the end of a word is elided in Greek Verse, as in Latin, if the next word begins with a vowel.

[1] *i.e.* the enclitic *νυν*. The other *νῦν*, "now," is always long.
[2] *σύμπᾶν* and *παμπᾶν* are however, short.

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But whereas in Latin the elided vowel is elided only *to the ear* (*e.g.* we write *immane ingens* and not *imman' ingens*), in Greek it must always be elided to the eye also. Thus we must write

ταῦτ' ἐξέπραξ' ἡ τῆσδ' ἔχουσ' ἀρχὴν πόλεως,

and not

ταῦτα ἐξέπραξε, etc.

If elision should result in leaving a hard mute (κ, τ, or π) standing before a rough breathing, the hard mute must be changed to its corresponding *aspirate*.

Thus

εἴρηχ' ὅδε (= εἴρηκ[ε] ὅδε)
ὁ πάνθ' ὁρῶν (= ὁ πάντ[α] ὁρῶν)
εἰφ' ὁ παῖς (= εἶπ[ε] ὁ παῖς),

and when the rough breathing is preceded by a combination of two hard mutes (as κτ), both have to be changed, as

νεοχάραχθ' ὁρῶ (= νεοχάρακτ[α] ὁρῶ).

When an accented vowel is elided, the accent is thrown back to the preceding syllable; as

φήμ' ἐγώ (= φημ[ὶ] ἐγώ),

unless the word suffering elision be *indeclinable*, in which case the accent and vowel disappear together, as

ἀμφ' ἐμῶν (= ἀμφ[ὶ] ἐμῶν).

Some short vowels cannot be elided; this applies to

α and *ο* in the article (ὁ, τό, τά),
υ always,
ι in the dative termination (as παιδι, πᾶσι), in περί, τί, τι, ἄρτι[1] and ὅτι.

We cannot, however, leave such vowels unelided before a following vowel. We must simply avoid putting the words in such an order as to make the *υ* or *ι* in question precede a vowel, or change the expression somehow. Thus we must not write τί αἰτεῖς με; but τί μ' αἰτεῖς; or τί χρήζεις; etc.

[1] ἄρτ' in Eur. *Hel.* 302 seems to be a false reading.

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§ 29. *Synizesis.*

A *long* vowel in Greek must never be elided, and a diphthong hardly ever, and only where you can produce an exactly parallel instance, as *οἵμ' ὡς ἀθυμῶ* (for *οἵμοι*), SOPH. *Aj.* 587.

Yet in a very few cases a long vowel or diphthong followed by another is scanned as one syllable. This again must not be done without a precedent, and the beginner had better limit his employment of this licence to the three most usual cases, viz.

ἦ οὐκ	scanned as a monosyllable,		*(y)οὐκ.*
μὴ οὐ	„	„	*μ(y)ου.*
ἐπεὶ οὐ	„	an iambus,	*ἔπ(y)ου.*

In other cases we must simply avoid placing one long vowel before another.

§ 30. *Prodelision.*

A sort of reversed elision (called "prodelision") sometimes takes place, when a word ending in a long vowel precedes a word beginning with a short one. Thus for *ἐγὼ ἐδόκουν* we may write *ἐγὼ 'δόκουν*, eliding the vowel in the latter of the two words instead of in the former.

It is well, however, not to use this licence too freely. If we take Sophocles as our model, and confine ourselves to his usual practice, we shall observe the following rules:

i. Prodelide no vowels except *ε*, and the *α* in *ἀπό*, *e.g.* *λοισθία 'γώ* (*ἐγώ*), *ἦ 'πό* (*ἀπό*).

ii. Prodelide *ε* only in these cases:

(*a.*) Prepositions and verbs compounded from them; as *ἀλγῶ 'πί* (*ἐπί*), *μὴ 'ξέταζε* (*ἐξέταζε*), *ἦ 'ν* (*ἐν*).

(*b.*) The augment; as *μισθοῦ 'πόρευε* (*ἐπόρευε*), *Ιολὴ 'καλεῖτο* (*ἐκαλεῖτο*).

(*c.*) *ἐστί*; as *πολλή 'στι*, *ποῦ 'στι*, *ἤδη 'στι*.

(*d.*) *ἐγώ* and its inflections and compounds; as *μόλω 'γώ*, *ἦ 'μέ*, *μὴ 'μαυτῷ* (*ἐμαυτῷ*).

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§ 31. *Crasis.*

Occasionally two words, the first ending in a vowel and the second beginning with one, are blended into one word. Such a *blending* is called Crasis (*κρᾶσις*), and always results in the production of a long syllable.

This licence again should not be used too freely; in fact it is seldom permissible unless the first of the two *blended* words be either—

(*a*) some form of the article; or
(*b*) the conjunction *καί*.

Taking these two cases separately, we can get some hints from the practice of Sophocles which will show us how to employ this licence properly.

§ 32. (*a.*) **The article in Crasis.**

i. *ὁ* preceding *ἑ-* produces *οὑ-*; as
οὑμός (*ὁ ἐμός*), *οὐπάγων* (*ὁ ἐπάγων*), *οὐργάτης* (*ὁ ἐργάτης*).

ο preceding *ἀ-* produces *ἀ-*(*ᾱ-*); as
ἀνήρ (*ᾱ*) (*ὁ ἀνήρ*), *ἄνθρωπος* (*ὁ ἄνθρωπος*), *ἀγών* (*ᾱ*) (*ὁ ἀγών*).

ii. *ἡ* is very rare in Crasis, but we find in Sophocles *ἀρετή* (*ᾱ*) (*ἡ ἀρετή*), *ηὐλάβεια* (*ἡ εὐλάβεια*).

iii. *τό* preceding *ἑ-* produces *τοὑ-*; as
τοὐγχείρημα (*τὸ ἐγχείρημα*), *τοὐκ* (*τὸ ἐκ*), *τοὔργον* (*τὸ ἔργον*), *τοὔπος* (*τὸ ἔπος*), *τοὐνδικον* (*τὸ ἔνδικον*).

τό preceding *ἀ-* produces *τἀ-*(*ᾱ-*); as
τἀγαθόν (*ᾱ*) (*τὸ ἀγαθόν*), *τἄλγος* (*τὸ ἄλγος*), *ταὐτό* (*τὸ αὐτό*), *τἀμελούμενον* (*ᾱ*) (*τὸ ἀμελούμενον*).

iv. *τά* preceding *ἑ-* produces *τἀ-*(*ᾱ-*); as
τἄνδον (*τὰ ἔνδον*), *τἀνάντια* (*ᾱ*) (*τὰ ἐνάντια*), *τἀπίλοιπα* (*ᾱ*) (*τὰ ἐπίλοιπα*), *τἄργα* (*τὰ ἔργα*), *τἀξευρήματα* (*τὰ ἐξευρήματα*).

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τά preceding ἀ- also produces τἀ-(ᾱ-); as
τἀνθρώπων (τὰ ἀνθρώπων), τἀφανῆ (ᾱ) (τὰ ἄφανῆ).

v. τοῦ preceding ἐ- produces τοὐ-; as
τοὐπιόντος (τοῦ ἐπιόντος), τοὐμοῦ (τοῦ ἐμοῦ).
τοῦ preceding ἀ- produces τἀ-(ᾱ-); as
τἀνδρος (τοῦ ἀνδρός), τἀγαθοῦ (ᾱ) (τοῦ ἀγαθοῦ).

vi. τῷ preceding ἐ- produces τὠ (the ι disappearing); as
τὠπιόντι (τῷ ἐπιόντι), τὠμῷ (τῷ ἐμῷ).
τῷ preceding ἀ- produces τἀ-(ᾱ-); as
τἀνδρί (τῷ ἀνδρί), ταὐτῷ (τῷ αὐτῷ).

vii. τῇ preceding ἐ- produces τῇ-; as
τἠμαυτοῦ (τῇ ἐμαυτοῦ).
τῇ preceding ἀ- produces τἀ-(ᾱ-); as
τἀφέσει (τῇ ἀφέσει).

viii. οἱ occurs in Crasis with ἀ- (ᾱ-); as
ἄνδρες (οἱ ἄνδρες), ἀγαθοί (ᾱ) (οἱ ἀγαθοί).
Also with ἐ-, as οὐπιχώριοι (οἱ ἐπ-), οὐν (οἱ ἐν).

ix. A special contraction of ὁ with ἕτερος[1] (ᾱ always).
N. ἄτερος, n. θάτερον.
G. θατέρου.
D. θατέρῳ.

Obs. Almost always the word with which any form of the article makes Crasis begins with ἀ- or ἐ-. We find however a few exceptions; as where τό precedes ὀ-; *e.g.*

τοὔνομα (τὸ ὄνομα), τοὔνειδος (τὸ ὄνειδος).

When τό or τῇ precedes a rough breathing the τ is aspirated, as

θοὔρμαιον (τὸ ἕρμαιον), θἠμέρᾳ (τῇ ἡμέρᾳ).

§ 33. (*b*) Καί in Crasis.

Καί is seldom found in Crasis except preceding

1. Prepositions and words compounded with prepositions beginning with ἀ- or ἐ-.
2. Pronouns and words involving a pronominal stem (*e.g.* ἐκεῖ, εἰ, ὡς, ἄλλος, etc.).

[1] Doubtless for ἅτερος, the old Ionic form.

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3. Augmented Verbs.
4. Words with the negative prefix ἀ-.
5. Οὐ, εὖ, and compounds of εὖ.
6. Ἐστί.

Within the above limits it may be employed freely.

§ 34. Rules.

i. καί preceding ἐ-[1] or ἀ- produces κἀ-(ᾱ-); as
κἀπί(ᾱ) (καὶ ἐπί), κἀπό(ᾱ) (καὶ ἀπό), κἀγώ (ᾱ) (καὶ ἐγώ), κἄλλος (καὶ ἄλλος), κἄδει (ᾱ) (καὶ ἔδει), κἀκόσμησα (ᾱ) (καὶ ἐκόσμησα), κἄφιλος (ᾱ) (καὶ ἄφιλος), κἀνόνητα (ᾱ) (καὶ ἀνόνητα), κἄστι (καὶ ἔστι).

ii. καί preceding a diphthong leaves the vowels forming that diphthong unaltered; as
κεἰσήκουσας (καὶ εἰσήκουσας), κεὐστάλης (καὶ εὐστάλης), καὐτός (καὶ αὐτός), κοὐδείς (καὶ οὐδείς).

[κᾆτα for καὶ εἶτα is an exception. SOPH., *O.R.*, 1023.]

iii. The κ of καί becomes χ before a rough breathing; as
χοὗτος (καὶ οὗτος), χαὕτη (καὶ αὕτη).

iv. καί preceding ὁ produces χὠ-; as
χὠ (καὶ ὁ), χὤποσοι (καὶ ὅποσοι), χὤπως (καὶ ὅπως).

v. καί preceding η or ω leaves it unchanged; as
χἤδε (καὶ ἥδε), χὡς (καὶ ὡς).

The following instances of καί in Crasis with other kinds of words than those mentioned above should be noted but not imitated too freely—

κἀγαθός (ᾱ) (καὶ ἀγαθός).
κἀκούσας (ᾱ) (καὶ ἀκούσας).
κἀλγεινῶς (καὶ ἀλγεινῶς).
χἁρπάσαι (καὶ ἁρπάσαι).
κὠδυνωμένη (καὶ ὀδυνωμένη).
κὠδύρεται (καὶ ὀδύρεται).

[1] Unless part of a diphthong. See Rule ii.

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Besides the article and *καί*, the relative (neuter only) is pretty often found in Crasis in Sophocles. Thus

i. *ὅ* (only before augment); as
οὑπόθεις (*ὃ ἐπόθεις*), *οὑφόρει* (*ὃ ἐφόρει*), *οὑφοβεῖτο* (*ὃ ἐφοβεῖτο*).

ii. *ἅ* is used more freely, as
ἀξήκουσεν (*ἃ ἐξήκουσεν*),
ἀγώ (ᾱ), *ἀμέ* (ᾱ)—(*ἃ ἐγώ*, *ἃ ἐμέ*).
ἄπαθον (*ἃ ἔπαθον*), *ἄν* (*ἃ ἄν*), *ἄχω* (*ἃ ἔχω*).

Other examples of Crasis, in Sophocles at any rate, may literally be counted on the fingers. We give all that we can find:

ἐγῲδα (*ἐγὼ οἶδα*), *ἐμοὔστι* (*ἐμοί ἐστι*), *μοὔστι* (*μοι ἔστι*), *τἄν* (*τοι ἂν*), *μέντἂν* (*μέντοι ἄν*), *τἄρα* (*τοι ἄρα*), *μἀφέλῃς* (*μὴ ἀφέλῃς*, a doubtful reading), *μἀποκλῆσαι* (*μὴ ἀποκλῆσαι*), *χἄν* (*καὶ ἃ ἄν*).
ὦναξ (*ὦ ἄναξ*), this combination is frequent.

Note.—Crasis and Prodelision, properly employed, are very useful as enabling us to introduce words which could otherwise hardly come into an iambic line. Thus *ἐπικωλύσω* (ῡ) (⏑⏑– – –), as it stands, is quite unmanageable; there is no part of the line into which it will fit. But let us try the effect of Crasis or Prodelision on it, and the difficulty disappears at once. Thus

φανήσομαι γὰρ κἀπἴκῶλῡσῶ τάδε (Crasis).

ὅρα σὺ μέντοι μὴ 'πἴκῶλῡσῶ τάδε (Prodelision).

But a licence should not be abused. And to beginners anxious to avail themselves of the help of Crasis or Prodelision in cases which cannot be fairly brought under the rules given in the above sections, our advice would be 'Don't.'

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HINTS ON POETIC FORMS AND USAGES.

ARTICLE.

§ 35. The article in verses may be often omitted, where in prose it is required.

(i.) After *οὗτος, ὅδε, ἐκεῖνος, ἄμφω*, etc.

Thus in verse we may say: *τήνδε γῆν, τόνδ' ἄνδρα, ταύτην πόλιν, κεῖνος τύραννος, ἀμφοῖν χεροῖν, ταῦτα κείσεται κράτη.*

(ii.) With the substantive simply.

Thus we find:

ἐκπέμπει πατήρ.	My father sends me out.
ἐς πέδον κάρα νεῦσαι.	To bow their heads to the ground.
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.	To know the impiety of every deed.
ψιλὸν ὡς ὁρᾷ νέκυν.	When she sees the corpse uncovered.
γλῶσσαν ἐγκλείει φόβος.	Fear closes their lips.

Compare, for the use with and without article indifferently:

τηλικοῦδε τὴν φύσιν.	So old.
κακὸς φύσιν.	Base.

Θεσσαλὰς ἔχων
ἵππους ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας. *El.* 704.

Sometimes with only one of two substantives:

τῆς πόλεως πύλας.	The gates of the city.
τοῦ πατρὸς λόγοι.	The words of the father.

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Accordingly this freedom is of great assistance in versifying; for example, we can turn 'my wife' in any of the following ways:

τὴν ἐμὴν γυναῖκα,
τὴν γυναῖκα τὴν ἐμήν,
ἐμὴν γυναῖκα.
γυναῖκ' ἐμήν.
γυναῖκα τὴν ἐμήν.
} as in prose.

Or again

'This deed.'	'This my spear.'
τοῦτο τοὔργον,	*ἐμὸν τόδ' ἔγχος.*
τοὔργον τόδε,	*τόδ' ἔγχος τοὐμόν.*
τοὔργον τοῦτο,	*τοῦτο τοὐμὸν ἔγχος.*
τόδ' ἔργον.	*ἔγχος τοῦτ' ἐμόν.*
τοῦτ' ἔργον.	*τοὐμὸν ἔγχος τοῦτο.*
ἔργον τόδε.	
ἔργον τοῦτο.	

as in prose.

All these phrases, it will be seen, will fit in at different places in the verse.

It should be observed, however, that if a noun *with* the article is coupled with an adjective *without* it, the adjective has its predicative force, as in prose; as

ἐπ' ἀρρήτοισι τοῖς λόγοις. With my words unspoken.
τοὔργον δίκαιον. The deed is just.

§ 36. The article may occasionally be used (as in Epic poetry) for the relative; except *ὁ, ἡ, οἱ,* and *αἱ.*

μάστιγι τὴν Ἄρης φιλεῖ. The lash *which* Ares loves.
Διὸς μακέλλῃ, τῇ κατείργασται πέδον. The mattock of Zeus *wherewith* the land is tilled.
ἀγάλματ' ἱερά, τῶν ἐγώ . . . The holy images *of which* I . . .

§ 37. Still more rarely as demonstrative:

τῆς γὰρ πέφυκα. For of her I was born.
ὃ γάρ μέγιστος τυγχάνει. For he is the greatest.

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ὁ μὲν and ὁ δέ are of course used in every case and gender as in prose: sometimes ὁ δέ inverted, as

ἐκ δὲ τῶν μάλιστ' ἐγώ. SOPH. Of them I most.

§ 38. The article may be also used with the infinitive, in cases where in prose it would be omitted.

τὰδικεῖν φιλῶν.	Loving to do injustice.
τὸ δρᾶν οὐκ ἠθέλησαν.	Refused the deed.
μακρὸς τὸ κρῖναι ταῦτα . . . χρόνος.	The time is long for judging this.
ὁρκωμοτεῖν τὸ μήτε δρᾶσαι . . .	To swear that they had neither done it . . .
τοὐπιτάσσειν ἐννοεῖ.	Thinks to give orders.
ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν.	Urging the sailors to sail in winter.
ἐλπίς . . . τὸ μὴ παθεῖν ἄν.	A hope . . . not to suffer.

§ 39. The construction of the article with adjectives, adverbs, and participles, etc., is still more useful and common in poetry than in prose.

τὸ μέλλον, τὸ λοιπόν, τἀπίλοιπα. The future.

So τὸ πρίν, οἱ πάλαι, τοὺς ἔπειτα, τῶν πάροιθεν, τἄνδον.

So τὸ θεῖον (= θεός or θεόν), τοὐμὸν or τἀμά (= ἐγὼ or ἐμέ), τὸ τοῦ γέροντος (for ὁ γέρων), τὸ συγγενές (= συγγενεῖς), τὸ θῆλυ (women), τοὐπιεικές (kindness), τἀληθές (truth), etc.

Again, τὸ νῦν or τὰ νῦν for 'now,' τἀπέκεινα for 'beyond,' τὸ τηνικαῦτα for 'then,' τοὔμπαλιν, 'the opposite.'

Another usage found in poetry is the use of the active participle with neuter article for the abstract; as

τὸ ποθοῦν, desire. SOPH.
παντὸς δρῶντος, of every deed. SOPH.
τῷ θυμουμένῳ, from anger. EUR.

§ 40. The article with infinitive is still more commonly used than in prose for a substantive.

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So τὸ ζῆν, τὸ κατθανεῖν, τὸ σωφρονεῖν, τἀδικεῖν, τὸ δρᾶν, τὸ μὴ 'δικεῖν, τὸ μὴ ψευδοστομεῖν, τοὐξαμαρτάνειν, τὸ δ' εἰδέναι, τὸ σωθῆναι.

ἐν τῷ φρονεῖν,	in feeling.
πρὸ τοῦ θανεῖν,	before death.
τἀπορεῖν ἔχω,	I am perplexed.

§ 41. SUBSTANTIVES.

Next there are several points to notice about the declensions for metrical purposes.

(i.) The genitive termination in -εως and -εων (from words like πόλις) may be scanned either as two syllables or one, as

πŏλε͞ως ὑπε͞ρμᾰχῶν.
μᾰντε͞ως μαθών.

The old genitive πόλεος is also found—SOPH. *Ant.*, EUR. *Hec.*, etc.

(ii.) The genitive plural of neuters in -ος is used in the uncontracted form -έων as well as in the contracted form -ων, thus

γενῶν but also τεῖχε͞ων.

(iii.) The dative plural has *three* forms in the vowel-declension, as

ταῖς, ταῖσι, ταῖσιν
λόγοις, λόγοισι, λόγοισιν,

and in the consonant-declension *two*, as

ὀδοῦσι, ὀδοῦσιν
ἔγχεσι, ἔγχεσιν.

We also find in Euripides

μητέρος and θῠγᾰτέρος for μητρὸς and θυγατρός.

§ 42. A common use in poetry is the dative of place without a preposition as ἀγοραῖσι θακεῖ, ἀγροῖσι τυγχάνει.

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§ 43. The use of substantives for verbs: omission of *ἔστι*.

It is pleasant if he kills. *χάρις μέν, ἢν κτάνῃ.* SOPH.
I care not for life. *τοῦ βίου δ' οὐδείς πόθος.* SOPH.
It cannot be denied. *ἄρνησις οὐκ ἔνεστιν.* SOPH.
There is no time to delay. *οὐχ ἕδρας ἀκμή.* SOPH.
It is odious to slay women. *κτείνειν φθόνος γυναῖκας.* EUR.
It is not impious to please ... *οὐ δυσσέβεια, ... εἰ τέρψεις, ...* SOPH.
It is for you to ... *σὸν ἔργον ...*

ἔστι omitted from compounds:

ἄπελθε· σοὶ γὰρ ὠφέλησις οὐκ ἔνι. SOPH.
ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα. SOPH.

Omission of other verbs in passionate or hasty speech.

Delay no more. *μὴ τριβὰς ἔθ'.* SOPH.
Begone to destruction. *οὐκ εἰς ὄλεθρον;* SOPH.

§ 44. *Poetic use of plural for singular.*

In pronouns, etc., *πότερα, τοιαῦτα, οἷα, θάτερα, τὰ ἐμά.* With adjectives, particularly in predicates (as 'it is *easy, true, dark,* etc.').

ἀληθῆ, ψευδῆ, ἀνασχετά, ἄσημα, ἄποινα, ἀνταποινα, ἴσα, γνωτά, δεινά, δίκαια, ῥᾴδια, βαιά, μάταια, πάντα, τἀναντία.

With participles and verbals:

δοκοῦντα, δεδογμένα, πεπραγμένα, ἀμυντέα, ἡσσητέα, θηρατέα.

With adverbs (adjectives used adverbially):

'often,' *πολλά;* 'vainly,' *μάταια.*

With substantives, very common:

ἅρματα, πέπλοι, δώματα, οἶκοι, δόμοι, χρόνοι, λέκτρα, μέλαθρα, στέγαι, φρένες, στέρνα, ἴχνη, εὐναί, ἀγοραί, ἀγροί.

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and especially abstracts: *σφαγαί, πάθη, βαφαί, κέρδη, ῥοαί, ἀραί, πνοαί, τροφαί, ποιναί, μηχαναί, πεπλώματα, στολίσματα, πιστώματα, αἵματα, σημεῖα, μιάσματα, στόματα, καλύμματα, τεχνήματα,* etc.

§ 45. A list is given of various forms in substantives which are found in the poets.

English.	Nom.	Acc.	Gen.	Dat.
Knee	*γόνῠ*	*γόνυ*	*γονάτων*	*γόνασι*
	γόνᾰτα	*γόνατα*	*γουνάτων*	*γούνασι*
Spear	*δόρῠ*	*δόρυ*	*δορός*	*δορί*
Zeus	*Ζεύς*	*Δία*	*Διός*	*Διΐ*
		Ζῆνα	*Ζηνός*	*Ζηνί*
Day	*ἡμέρᾱ* or *ἦμᾰρ* in all cases.			
God	*Θεός* in all cases may be scanned as *two* or *one* syllable			
	μή νυν ἀτίμα θεοὺς θεοῖς σεσωσμένος. Soph.			
Head	*κᾰρᾱ*	*κάρα*	*κρᾱτός*	*κρατί*
		κρᾶτα		*κάρᾳ*
Stone		*λᾶᾰν*		
People	*λᾱός* or *λεώς* in all cases			
Temple	*νᾱός* or *νεώς* in all cases			
Ship	*ναῦς*	*ναῦν*	*νεώς*	*νηΐ*
			νηός	
			νᾱός	
Sheep	*οἶς*	*ὄϊν*	*οἰός*	
Dream	*ὄνᾰρ*	*ὄναρ*		
	ὄνειρος	*ὄνειρον*		
	ὄνειρον			
	ὄνειροι	*ὀνείρους*	*ὀνείρων*	*ὀνείροις*
	ὄνειρα	*ὄνειρα*	*ὀνειράτων*	*ὀνείρασι*
	ὀνείρατα	*ὀνείρατα*		
Bird	*ὄρνις* (*ῐ ῑ*)	*ὄρνιν*	*ὄρνῑθος*	*ὄρνῑθι*
	ὄρνῑθες	*ὄρνῑθα*		
		ὄρνεις	*ὀρνίθων*	*ὄρνῑσι*
		ὄρνῑθας		
Eyes	*ὄσσε*	*ὄσσε*	*ὄσσων*	*ὄσσοις*

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Cheek *πᾰρειά* and *πᾰρηΐς* in all cases
(Both, in EUR. *Hec.*, *παρειὰν προσβαλεῖν παρηΐδι*).

Son *υἱός* in all cases; also dative plural *υἱέσι*

Hand	*χείρ*	*χέρα, χεῖρα*	*χερός, χειρός*	*χερί, χειρί*
	χεῖρες *χέρες*	*χεῖρε*	*χεροῖν*	*χεροῖν*
		χέρας, χεῖρας	*χερῶν, χειρῶν*	*χερσι*
Skin	*χρώς*	*χρόα*	*χροός*	*χροΐ*
or		*χρῶτα*	*χρωτός*	*χρωτί*
Flesh				*ἐν χρῷ*

§ 46. *Dialectic forms.*

The following variant forms admitted in tragedy will be found useful:

μόνος	*ἐκεῖνος*	*ἐκεῖθεν, ἐκεῖσε*	*ξένος*
μοῦνος or *οἶος*	*κεῖνος*	*κεῖθεν, κεῖσε*	*ξεῖνος*
πολύν	*πόλις, πόλισμα*	*θάρσος*	*μέσος*
πολλόν (m. & n.)	*πτόλις, πτόλισμα*	*θράσος*	*μέσσος*

πλέων	*ἕως*	*ἀεί*	*διά*	*ὑπό*	*σύν* } both alone and
πλείων	*ἠώς*	*αἰέν*	*διαί*	*ὑπαί*	*ξύν* } in composition.

ἁμαρτεῖν	*ᾄδω*	*ἔχω*	*λανθάνομαι*
ἀμπλᾰκεῖν	*ἀείδω*	*ἴσχω*	*λήθομαι*
πυνθάνομαι	*φεύγω*	*μένω*	*κτείνω*
πεύθομαι	*φυγγάνω*	*μίμνω*	*καίνω*
			Aor. *ἔκτα* (he slew)

πίπτω	*οἶμαι*	*θράσσω*	*φημί*	*λείπω*	*εἶμι*
πῖτνω	*οἴομαι*	*ταράσσω*	*φάσκω*	*λιμπάνω*	*ἐλεύσομαι*

Besides these, Sophocles has *εἰν, οὔνομα, ἔσσομαι, νῶ* for *νοέω, ἦμος . . . τῆμος*, though these licences, only occurring once, should perhaps hardly be imitated.

The form *ξύν* is very useful, as it lengthens the preceding short vowel; for instance *οὐκέτι ξυνών* can stand at the end of a line; so the form *ἀξυνήθης* becomes very convenient for iambics; so *οὐχὶ ξυνίης* (SOPH.).

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A few words occur in tragedy with the Epic syncope of *ἀνά*, *κατά*.

ἀνδαίω, to light up.
ἀμπίπτω, to fall back.
ἐπαντέλλω, to order.
ἀντολή, rising.
ἀμμένω, to await.
ἀμπνοή, respite.
ἀμπτυχή, unfolding.
ἀγκαλούμενος, calling.
ἀμμεμιγμένος, mixed.
κατθανεῖν, to die.

§ 47. PRONOUNS.

(i.) For *ἐγώ*, *ἡμεῖς* is frequently found: if a woman uses *ἡμεῖς* it is masculine.

The enclitic forms *μου*, *μοι*, *με*, are common, but must not begin either a clause or a line.

ὅδε and *ὅδ' ἀνήρ* are often found where a speaker is talking of himself.

The duals *νώ* and *σφώ* may be used of *two* persons, though the plural is also admissible. *ἡμῖν* and *ὑμῖν* are also when convenient *ἡμίν* and *ὑμίν*, *i.e.* with the second syllable short.

(ii.) *σέθεν* is common for *σοῦ*.

(iii.) The third personal pronoun in the accusative is often *αὐτόν*, *αὐτούς*, etc., as in prose; but *σφε* and *νιν*, both enclitics, are used for *him*, *her*, *it*, and *them*, *i.e.* both masculine, feminine, and neuter, both in the singular and in the plural.

The article is also used for *them*, *him*, etc., rarely. See §37, p. 25.

(iv.) The reflexive *αὑτοῦ* (*-τῆς*, *-τῶν*, etc.) is used for the first and second person as well as the third: thus

κρύψαντες αὑτοὺς ἑλλοχίζομεν, hiding *ourselves*.
αὐτὸς αὑτοῦ τοῦτ' ἀποσκεδῶ μύσος, I will scatter from *myself*.
μόρον τὸν αὑτῆς οἶσθα, you know *your own* fate.

αὑτῶν (*-οῖς*, etc.) may be also used for *ἀλλήλων*.

The reflexives *οὗ* and *οἱ* are found, but not *ἕ*.

οὗ τε καὶ τέκνων, of himself and his children.
αὐδᾷ μολεῖν οἱ, he bids (him) come to himself.

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(v.) *σφῐ̈* or *σφῐ̈ν* is found for *αὐτοῖς* 'them,' as
οἱ θεοί σφι μήτε . . . κατασβέσειαν, may the gods not quench for *them*.
ὥς σφιν γένηται, that he may be for *them*.
Sophocles also uses *σφιν* for *αὐτῷ* (*δοῦναί σφιν*).

(vi.) For the possessive 'his own' (L. *suus*) is found in tragedy the word *ὅς*, usually with the article.
τῶν ὧν τέκνων, of *his own* children.
τοῖς οἷσιν αὐτοῦ, for *his own*.
ἀμός(*ᾱ*) is used several times by Sophocles for *ἐμός*.

(vii.) The word *αὐτός* is sometimes conveniently out of place to come next to *αὑτοῦ*.
τὸν αὐτὸς αὑτοῦ παῖδα, himself . . . his own son.
αἰσχύνεις πόλιν τὴν αὐτὸς αὑτοῦ, you disgrace, yourself, your own city.
So *πρὸς αὐτὸς αὑτόν*.
This however seems chiefly to be resorted to when the natural order is metrically impossible, as in *τοὺς αὐτὸς αὑτοῦ* and *ἐπ' αὐτὸς αὑτοῦ*, or the second one above.

(viii.) *τοῦ* and *τῷ* are found as well as *τίνος* and *τίνι*.
του „ *τῳ* „ „ *τινός* „ *τινί*.
ὅτου „ *ὅτῳ* „ „ *οὔτινος* „ *ᾧτινι*.
So *ὅτοις*, *ὅτων*, in the plural.

(ix.) *τόσος* and *τοῖος* may be used in verse as well as *τοσοῦτος*, *τοσόσδε*, *τοιοῦτος*, *τοιόσδε*.
Also the nom. and acc. neuter of *τοιοῦτος*, *τοσοῦτος*, and *ὁ αὐτός*, are found in these forms:

τοιοῦτο / *τοιοῦτον*	*τοσοῦτο* / *τοσοῦτον*	*τὸ αὐτό* / *ταὐτό* / *ταὐτόν*

§ 48. NUMERALS.

δυοῖν is found monosyllable, *O. T.* 640.
δίπτυχος, *δισσός*, and *διπλοῦς* are often used for *two*.

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§ 49. VERB INFLECTIONS.

Besides the regular prose Attic verb inflection a few variations are found, which will be useful.

(i.) *-μεσθα* is used for *-μεθα* in 1st plural of middle or passive: thus

οἰόμεσθα, ἐδεξάμεσθα

(ii.) *-οιατο* and *-αιατο* may be used for *-οιντο* and *-αιντο*: as

ὁλοίἄτο, δεξαίἄτο

(iii.) The weak aorist optative active uses both the Aeolic and Attic forms: thus we find

λύσειας or *λύσαις*
πείσειε or *πείσαι*

The shorter forms, however, are rare.

(iv.) After the terminal *-ι* or *-ε* of the third person *ν* may be added, even before a consonant: thus

ὅς τέθνηκεν ἀθλίως
τοῦτ' ἀφίησιν γέρας
εἰσίν λόγοι δή

(v.) In the speeches of *ἄγγελοι*, or long narratives in tragedy, the augment may be omitted: as

ῥίγησαν, ὡς ἤκουσαν
κτύπησε μὲν Ζεὺς χθόνιος

(vi.) The short forms of the perfect in some verbs should be noticed as a useful variation:

τεθνἄναι, τέθνἄμεν, τεθνᾶσι.
βεβᾶσι, βεβώς.
ἑστἄναι, ἑστἄτω, ἕστἄμεν, ἕστἄτε, ἑστᾶσι, ἑστώς, and all its compounds.
πεπτῶτα and compounds.
ἔοιγμεν (SOPH.) for *ἐοίκαμεν.*
ᾖσμεν (EUR.) for *ἤδειμεν.*

(vii.) The lengthened aorist forms:

εἰργἄθεῖν.
σχεθεῖν, κατασχεθεῖν.
ἀμυνἄθεῖν.

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(viii.) The regular contraction of *προ-ε-* in verbs: as

προὔδοσαν, προὔδωκε, προὔθηκας, προὔθεσαν, προὔκαμες, προὔφυ, προὐστήτην, προὔπεμπες, προὔχων

(ix.) The contracted verbs have two forms of the present optative, both equally available, though the forms in *-ην* are the commoner:

δρῶμι	and	*δρῴην*
φῑλοῖμι	„	*φιλοίην*
δηλοῖμι	„	*δηλοίην*

(x.) Single forms which are useful:

ἐπίστω	and	*ἐπίστασο*
δῦνᾰ	for	*δυνασαι* (EUR.)
τὸ χρῆν	or	*χρῆναι*

§ 50. Certain devices or idioms are common, which vary the expression of tenses or moods:

Present: for I am, *ὢν κυρῶ, ὢν τυγχάνω.*
„ You are, *ἴσθι γεγώς.*
„ I desire, *ἱμείρων ἔφυν.*
„ We hear, *κλύοντές ἐσμεν.*
„ I stand, ride, etc., *βέβηκα, βεβώς κυρῶ* (perf.).
„ I am pleased, *ἥσθην, ἐπῄνεσα* (aorist).
„ Do you ask? *ἦρου;*
„ I understand, *συνῆκα.*
„ I receive, *ἐδεξάμην.*

It is sufficient, *ἀρκούντως ἔχει.*

(With auxiliary) This pleases, *τάδ' ἔστ' ἀρέσκονθ'.* SOPH.

Perfect: I have shown, *ἐδήλωσα, δηλώσας ἔχω.*

So *μαθὼν ἔχω, ἀτιμάσας ἔχω, στήσας ἔχω,* etc.

Imperfect: He was doing, *δρῶν γὰρ ἦν.* SOPH.
It seemed good, *δοκοῦντα ταῦτ' ἦν.* „

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Future: often given mildly by conditional:

I will not punish, *οὐκ ἂν κολάζοιμ'*,

or by auxiliaries:

I will not go, *οὐ θέλω μολεῖν.*

I will do something, *μέλλω τι δρᾶσαι.*

Note the future perfect of a future *state:*

They shall lie with me in the grave, *κοίν' ἐμοὶ τεθάψεται.* SOPH.

And the periphrastic future:

τὰ τοῦδε μὲν πεπραγμέν' ἔσται. SOPH.
λυπηθεὶς ἔσει. „
ἔσται μέλουσα. „

Aorist.—The use of the aorist in other moods than the indicative is a constant resource, as in nine cases out of ten it is quite open to us to use either, and there is no appreciable difference.

Thus we can say

μή με λεῖπε	or	*μὴ λίπῃς μ*
τάχ' ἄν λέγοι	„	*ταχ' ἄν λέξειεν*
δηλοῦν δοκεῖ τα πάντα	„	*πάντα δηλῶσαι δοκεῖ*
παντὸς ὥστε τυγχάνειν	„	*ὡς παντὸς τυχεῖν*
ὡς αἰσθανώμεθ'	„	*ὡς αἰσθώμεθα*
ἤνπερ εὑρισκώμεθα	„	*ἢν εὑρεθῶμεν*
πείθου	„	*πιθοῦ*
ἐννοῶν	„	*ἐννοήσας.*

where the alternatives will suit different parts of the verse.

Often too, words like *μαθεῖν, πυθέσθαι, κατθανεῖν, γνούς, δρᾶσαι, ἐνέγκῃ, πιών, ἀφεῖναι, λάβοιμι, φράσον, προσαρμόσαι, ἴδοις, προσπεσών, ἑλώμεθ', δός,* and so forth, will suit the required place, when the present tense of the corresponding words and moods would not fit at all.

The gnomic use of the aorist is a common idiom of poetry.

ἵππος εὐγενὴς Ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν. SOPH.
The noble horse in danger does not lose his spirit.

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. . . πολλά τοι σμικροὶ λόγοι
ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς. SOPH.
. . . Often trivial words
Bring men to ill and often to success.

They easily grow insolent, ῥᾳδίως καθύβρισαν. SOPH.

The historic present is vividly used for a past, even in the same sentence with other verbs past:

How did he die?	τῷ τρόπῳ διόλλυται;	SOPH.
The steeds ran away.	πῶλοι βίᾳ φέρουσιν.	„
When he saw him alone.	ὅπως δ' ὁρᾷ μόνον νιν.	„
Who slew him?	καὶ τίς φονεύει;	„

§ 51. *Imperative.*

A great many varieties of expression are used for intimating wishes or commands of various degrees of mildness or peremptoriness: thus we may render "go away" as follows:—

χώρει.	οὐκ ἄπει τάχα;
χωροῖς ἄν.	χωρεῖν ἀνάγκη.
χωρητέον.	κρατεῖ σ' ἀπελθεῖν.
χρεων σὲ χωρεῖν.	κρεῖσσον ἀποχωρεῖν τάχος.
δεῖ, χρή σ' ἀπελθεῖν.	

In the above the form of the expression is varied; in those that follow other verbs are substituted:

φθείρου πρὸς οἴκους.	ἀπαλλάγηθι.
ἄψορρος ἔξιθ'.	οὔκουν ἄπει ποτ'; οὐχὶ θᾶσσον;
θυραῖον ἐξόρμα πόδα.	

Epic infinitive for imperative:

Say, Achilles' son.	λέγειν, Ἀχιλλέως παῖς.	SOPH.
Say that thou seest.	φάσκειν ὁρᾶν.	„
Say I am no seer.	φασκειν ἐμ' ἤδη μαντικῇ μηδὲν φρονεῖν.	SOPH.

Elliptic use of ὅπως: see that you send, ὅπως πέμψεις.

With οἶσθα: οἶσθ' οὖν ὃ δρᾶσον;
οἶσθ' ὡς μὴ σφαλῆς; (neg.)
οἶσθά νυν ἅ μοι γενέσθω;

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§ 52. *Negative Imperative, or Prohibition.*

Various forms are given below. Remember that μή takes present imperative or aorist subjunctive:

Do not turn away.	μή μ' ἀποστραφῇς or μή μ' ἀποστρέφου.
Do not tell me.	μὴ φράσῃς or μή μοι φράζε.
Do not turn base.	μηδαμῶς γίγνου κακός.
Speak no more.	παῦσαι λέγουσα.
Neither fear him nor utter. . . .	ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' . . . SOPH.
Touch her not.	μὴ ψαύειν λέγω. „

Strong prohibition, with interrogative οὐ μή:

Don't bring your hand near! οὐ μὴ προσοίσεις χεῖρα; (always with 2d pers. fut. indic.) EUR.

Epic use of infinitive:

And bring no wine. μηδὲ προσφέρειν μέθυ. SOPH.

§ 53. *Subjunctive.*

The *indefinite* subjunctive is found in verse without the ἄν ordinarily attached to the relative or conjunction:

ὅπου δ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῇ. SOPH.
γέροντα δ' ὀρθοῦν φλαῦρον, ὃς νέος πέσῃ. „
ἔνθα μὴ καθεστήκῃ δέος . . . „
οὐδ' εἰ πονῇ τις . . . „
ἐπεὶ δ' ἁμαρτῇ . . . „

§ 54. *Wishing Moods.*

Optative.—The plain optative, as in prose, is generally used for a wish; but in verse we also find—

Would I might die!

πῶς ἂν θάνοιμι; εἰ γὰρ θάνοιμι.
εἴθε κατθάνοιμι. τί μέλλομεν θανεῖν;

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And for the past wish—

Would I had died!

εἴθ' ὤφελον θανεῖν.	*ἐχρῆν μ' ἀποθανεῖν.*
ὤφελον θανεῖν.	*πῶς οὐκ ἀπέθανον;*
εἴθ' ἀπέθανον.	*κρεῖσσον ἦν θανεῖν.*

Forms of past wish, if negative:

μή ποτ' ὤφελον λιπεῖν.
μηδὲ τόνδ' ὠφείλομεν.
εἰθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος.

§ 55. *Verbs.*

There are certain *poetic equivalents* which are very useful:

For *εἰμί*, 'to be:' *πέφυκα, πέλω, ἔφυν: καθέστηκ', εὑρέθην*, etc.
τυγχάνω ὤν, κὔρῶ ὤν, and *τυγχάνω* and *κυρῶ* without participle.

For *στῆναι*, 'to stand:' compounds in *-στατέω, e.g. ἀποστατεῖν, παραστατεῖν.*
Also the tense *ἐστάθην, σταθείς*, not found in prose. Often *κεῖμαι, βέβηκα.*

For *ἰέναι*, 'to go:' *ἐλθεῖν, μολεῖν, χωρεῖν, ἔρπειν, στείχειν, περάω, ἱκνοῦμαι.* Also *συθείς* for 'having gone,' *ἐσσύθη*, 'he went.' *οἴχομαι, οἰχνέω, ἄσσω.*

For *οἶδα*, 'I know:' *κάτοιδα, σαφ' οἶδα, ἐπίσταμαι, ἔγνων* or *ἔγνωκα*: *μαθεῖν* and *λανθάνειν* also used. *σύνοιδα, ἐξεπίσταμαι, ἴδρις πέφυκα.*

For *ἀναγκάζω*, 'I make:' } *τίθημι. θανεῖν ἐρᾶν τίθησι.* EUR.

For *ἔρχομαι*, 'I come:' *ἱκνοῦμαι, ἱκάνω, μολεῖν* [see 'to go'].

For *εἰπεῖν*, 'to say:' *φωνεῖν, φθέγγομαι, λακεῖν, ἐξερεῖν* (fut.), *ἐξιέναι γλῶσσαν, ἐξέλισσειν τοὔπος, θροεῖν, ἐννέπειν, προὐννέπειν.*

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ἔχω (or ἴσχω) is used with substantives as a poetic equivalent for many verbs, *e.g.*:

Thou didst hope.	ἔσχες ἐλπίδα.	SOPH.
He does not remember.	οὐ μνῆστιν ἴσχει.	
To forgive.	συγγνώμην ἔχειν or ξύγγνοιαν ἴσχειν.	
To forget.	λῆστιν ἴσχειν.	SOPH.
Trusting him.	ᾧ πίστιν ἴσχων.	„
Much envied.	ζῆλον οὐ σμικρὸν . . . ἔχουσα.	EUR.
To provide.	πρόνοιαν ἴσχειν.	SOPH.

Miscellaneous phrases:

She denied.	ἄπαρνος . . . καθίστατο.	SOPH.
To be thus minded.	οὕτω . . . διὰ στέρνων ἔχειν.	„

§ 56. *Adverbs.*

(1.) We also find words in -θε conveniently ending in -θεν:

νέρθε	ἔνερθε	πρόσθε	πάροιθε
νέρθεν	ἔνερθεν	πρόσθεν	πάροιθεν

This suffix -θε must not be confounded with the other -θεν, meaning 'from,' as in ἔσωθεν, οἴκοθεν, πόθεν, ἔνθεν, etc., which never[1] take the form -θε.

(2.) Several poetical equivalents for adverbs are found in phrases with substantives and prepositions:

Justly, πρὸς δίκην, σὺν δίκῃ, πρὸς δίκης, ἐν δίκῃ.
Angrily, πρὸς ὀργήν, δι' ὀργῆς, ὑπ' ὀργῆς.
Piously, πρὸς εὐσέβειαν.
Pleasantly [to please], πρὸς χάριν, πρὸς ἡδονήν.
Pleasantly [according to wish], καθ' ἡδονήν.
Seasonably, πρὸς καιρόν, ἐς δέον, ἐν δέοντι, ἐν καιρῷ.

§ 57. *Prepositions.*

ἐπί, παρά, ἀπό, κατά, περί, ὑπέρ, ὑπό, μετά, ἄνευ, ἄτερ, all may be used at the end of a line after their case:

[1] A license like ἔσωθε, *Heracl.* 42, should not be imitated.

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and are then written with the accent on the first syllable. Examples (from Tragedians):

αἵματος κεῖται πέρι. *τάχους ὕπο.*
οὐκ οἴκτου μέτα. *τοῦδ' ἐμάνθανον πάρα.*
ποντίας ἀκτῆς ἔπι.

Sometimes the preposition is displaced in the middle of the line:

τοῦ παρ' ἀνθρώπων μαθών ; Trach. 744.

ὑπαὶ is also found:

χαλκῆς ὑπαὶ σάλπιγγος. SOPH.
τῶν δ' ὑπαὶ γένους. „

Prepositions are also used in the old Epic way as adverbs:

ἐν δ' ὁ παγκρατὴς ὕπνος. SOPH.
σὺν δ' ἐγὼ παρών. „
ἐν δ' ἔμεστώθη. „

and *tmesis* proper:

ἔν σοι γελῶ. SOPH. *ἐκ δ' ἀρὰς . . . ἠρᾶτο.* SOPH.
ἐπ' ἄλλοισιν τρέπε. „ *σὺν δ' ἐλίσσεται.* „

The preposition for 'by' (with the agent) is in prose *ὑπό*, with genitive. In poetry, besides this, many others are used:

ἐκ	Not by your art.	*οὐ γὰρ ἔκ γε τῆς τεχνης.* SOPH.
„	Governed by the king.	*ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.* SOPH.
πρὸς	I was expelled by my own sons.	*πρὸς τῶν ἐμαυτοῦ σπερμάτων ἀπηλάθης.* SOPH.
„	By whom taught?	*πρὸς τοῦ διδαχθείς;* „

§ 58. *Particles.*

Double use of *ἄν* very common in dialogue: several examples are given to show exactly how the words come naturally:

. . . ἔχειν σ' ἂν οἶκτον ὡς κἀγὼ φρενὶ
θέλοιμ' ἄν. *Ai.* 525.

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τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε ; *Ai.* 537.
ἐγὼ μὲν ἂν καὶ ταῦτα . . . φάσκοιμ' ἄν. *Ai.* 1037.
ὦ φθέγμ' ἂν οὐκ ἂν εὗρες. *Ai.* 1144.
δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν. *El.* 697.
συθεὶς ἂν οὐκ ἂν ἀλγύνοις πλεόν. *O.T.* 446.

So with the frequentative imperfect:

αὐτὸς ἂν τάλας εἰλυόμην πρὸς τοῦτ' ἄν. *Phil.* 290.

With καὶ:

δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ. *Ai.* 1078.

With τοι:

οὐτἂν ἀτιμάσαιμ' ἄν . . . *Ai.* 1339.

[For use of Particles see § 70, and a list of them with examples § 77.]

§ 59. *Interrogatives.*

Simple question,—do you? are you? will you? did you? etc.:

No particle.	δέδρακε τοῦτο ; ἐμνήσατ' οὖν τι ;	SOPH.
πότερον	. . . πότερον εὐτυχῆ λέγω ;	„
πότερα	πότερα πρὸς οἴκους πέλαγος Αἰγαῖον περᾷ ;	SOPH.
μή	μή τις Διὸς κεραυνός ;	„
μῶν	μῶν ὀλώλαμεν ;	„
ἦ	ἦ σύ φῃς ἄγειν ;	„
ἆρα	ἆρ' ἔχει καλῶς ; ἆρ' ἄν τις μόλοι ;	„

Negative question:

οὐ, οὔκουν, οὐχί, ἆρ' οὐ, οὐκ ἆρα, οὐκ ἄρ'.

Surprised question:

καὶ πῶς, καὶ τίς, καὶ ποῦ, etc., very common; ἀλλ' ἦ, *e.g.* ἀλλ' ἦ μέμηνας ; *El.* 878.

Notice for "why?" τί χρῆμα, πρὸς τί, τοῦ χάριν, ὡς πρὸς τί.

Convenient and idiomatic usage of one for the other:—

ποῦ ;

How are you his general? ποῦ σὺ στρατηγὸς τοῦδε ; SOPH.

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In what are you a true prophet? *ποῦ σὺ μάντις εἶ σαφής;* SOPH.

So *ὅπου*: Nowise canst thou ruin me. *οὐ γάρ ἐσθ' ὅπου μ' ὀλεῖς.* SOPH.

πόθεν;

How (can I wail her) as she deserves? *ὡς μὲν ἀξία, πόθεν;* EUR.

πῶς;

Why did you not say? *πῶς οὐκ ἔλεξας;* SOPH.
Why did you come here? *πῶς δεῦρ' ἦλθες;* „

ποῖ, ὅποι.

How the gods will pity. *ὅποι θεοὶ κατοικτιοῦσιν . . .* SOPH.

In indirect interrogations the direct and indirect forms may be used equally, *i.e.* either *τίς* or *ὅστις*, *ποῦ* or *ὅπου*, *πῶς* or *ὅπως*, etc.

We even find *both* in one clause:

. . . ὡς πύθοιθ' ὅ,τι
δρῶν ἢ τί φωνῶν . . . SOPH.

Double interrogation:

Where and how did you get it? *τῷ τρόπῳ πόθεν λαβών;*
Who are you and where did you come from? *τίς πόθεν μολών . . .;*

§ 60. *Negatives.*

(1.) Besides *οὐ* for simple negation, in poetry we find

οὔ τι (not)	*ἥκιστα* ('no' in replies)
οὐδέν	*οὐδαμῶς* (in replies)
οὐδαμῶς	*καὶ πῶς;*
οὐδαμά	*οὔκουν* ('not then')
οὔπως	*οὐ δῆτα* 'no surely' (in replies)
οὐχί	*οὔκ ἔστιν* (Impossible!)
οὔτοι	

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οὐ μή with subjunctive, strong negation:

Never shall they get.	*ἀλλ' οὔ τι μὴ λάχωσι.*	SOPH.
I shall not be taken.	*οὔ τι μὴ ληφθῶ.*	AESCH.
None shall vex thee of the Greeks.	*οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρισῃ.*	SOPH.
Never from me shall you suffer this.	*ἀλλ' οὔποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.*	SOPH.
Never shall they get me in their power.	*οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν.*	SOPH.

οὐκ ἔσθ' ὅπως:

You shall not raze the city.	*οὐ γὰρ ἔσθ' ὅπως πόλιν . . . ἐρείψεις.*	SOPH.
You shall not see.	*οὐκ ἔσθ' ὅπως ὄψει σν.*	„

(Sσ with *οὐ*, strong affirmative).

It cannot be but that this is Orestes.	*. . . οὐ γὰρ ἔσθ' ὅπως ὅδ' οὐκ Ὀρέστης.*	SOPH.
	οὔ τι μὴν ἀλλ' οὔ τι μὴν ἔγωγε.	SOPH.

οὐ μή rarely with future:

I will never go with you. *οὔ σοι μὴ μεθέψομαί ποτε.* SOPH.

§ 61. *Interjections.*

It is convenient to remember

(i.) that hiatus is allowed in interjections[1];

(ii.) that they may come either outside the verse (extra metrum) or as part of it.

The following lines will illustrate both rules:

οἴμοι, τί φῄς, ὤνθρωπε; μῶν ὀλώλαμεν.	SOPH.
οἰ 'γώ, φίλοι, προστητ' ἀναγκαίας τύχης.	„
ἰοὺ ἰού δύστηνος, οἴχομαι τάλας.	„
φεῦ. τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς.	„
ἔα· Πολυμῆστορ ὦ δύστηνε, τίς σ' ἀπώλεσεν;	EUR.
ἰοὺ ἰού· βραδεῖαν ἡμᾶς ἆρ' ὁ τήνδε τὴν ὁδὸν.	SOPH.
φεῦ· οὐκ ἔστιν οὐδεν πιστὸν οὔτ' εὐδοξία.	„

[1] Apparently only when extra metrum.

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§ 62. *Exclamations.*

Many phrases which in English are statements may be in the more excitable Greek put as exclamations:

Thou speakest in riddles all too darkly.
ὡς πάντ' ἄγαν αἰνικτὰ κἀσαφῆ λέγεις. SOPH.
Plainly thou art a cunning rogue.
οἴμ' ὡς ἄλημα δῆλον ἐκπεφυκός εἶ.
Prophet, thy word is true!
ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας.
A dreadful deed thou'st done me.
οἷα μ' εἴργασαι.

HINTS ON STRUCTURE AND STYLE.

[The Greek phrases given are always *possible portions of Iambic lines.*]

§ 63. As in Prose, the preference of English for abstract expressions is strongly marked; indeed in many dramatic poets the language overflows with them.

In Greek poetry also there is much greater freedom than in prose; much more tendency to use abstract expressions and personifications, of which examples are given in the next Section. But though this is so, the intrinsic and instinctive nature of the two languages is unaltered, and we constantly have to turn, or it is more natural to turn, an English abstract phrase by some more concrete expression in Greek.

The following illustrations, which have been intentionally made numerous and various, are selected with the view of being as much help as possible in doing these and similar exercises:

ENGLISH.	GREEK.
My *intents.*	*ἀνόησα, ἀβουλευσάμην, τῶν δεδογμένων, πάνθ' ὅσ' ἐννοῶ, οἵ' ἔδοξέ μοι,* etc.
The best *heads,* tender *hearts.*	*οἱ σοφώτατοι, οἱ φιλάνθρωποι.*
To after*time,* past *ages.*	*τοῖς ἔπειτα, οἱ πάροιθεν.*
My *presence* must not tell.	*οὐ θέλω δηλοῦν παρών.*
The *trouble* is departed.	*ἐκπεφεύγαμεν κακοῦ.*
I see the *ruin* of my house.	*κείμενον βλέπω γένος.*

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Mocking his *prudence.*	ἐγγελῶν τῷ σώφρονι.
I go an enforced *pilgrimage.*	οὐχ ἑκὼν φεύγω, βίᾳ πλανῶμαι, οὐχ ἑκόντες ἐκπεπτώκαμεν.
Thou seest *destruction.*	εἰσορᾷς ὀλωλότας.
The *treachery* of his *death.*	δολωθεὶς ὤλετ'.
	δόλος γὰρ ᾧ διώλετ'.
Let *paper* show.	σήμαινε δέλτῳ.
	γράφων σὺ δήλου.
The *vice* of *greatness.*	αἰσχρὰ τυραννίς.
	αἰσχρῶς κρατεῖν.
Anger has no *defence.*	ἄφρακτος ὀργισθεὶς ἀνήρ.
Let *reason* be your teacher.	συννοῶν μαθέ.
I find the same *affections.*	ταὐτὸν φρονοῦντας ᾐσθόμην.
This argues your *friendship.*	ὥστ' εὖ φρονοῦντα σ' ἴσμεν.
To shut his ears against *authority.*	μηδὲν δικαιοῦν τῶν καθεστώτων κλύειν.
Yield to a parent's just *wrath.*	χάλα τοκεῦσιν εἰκότως θυμουμένοις.
All this is less advantage.	πάντα ταῦθ' ἥσσω λαβεῖν.

§ 64. Again (just as in Prose) many an English abstract or idiomatic expression is done by relatives and indirect interrogatives: with ὅς, ὅστις, ὅσος, οἷος, ὡς, ὅπως, etc.

I praise your *conduct.*	αἰνοῦμεν οἵ' ἔδρασας.
All my *knowledge.*	ἅπανθ' ὅσ' οἶδα.
I slaughtered all the lions of the land.	ἔκτειν' ὅσους λέοντας ἡ χώρα τρέφει.
I look on your *dimensions.*	ὅσος πέφυκας εἰσορῶ.
I blame the *hopes* you gave me.	ἔψεξά σ' ὅς μ' ἐπῆρες.
Neither his *sufferings* nor his *deeds.*	οὔθ' οἷ' ἔπασχεν, οὔθ' ὁποῖ' ἔδρα.
The *news* I bring you.	οἷά σοι φέρω μαθεῖν.
We must learn our *duty.*	χρὴ μαθεῖν τί δραστέον.
Seeing my grievous fate.	ἰδοῦσά μ' ὡς διόλλυμαι.
In return for all thy *aid.*	ἀνθ' ὅσων μ' ἐπωφέλεις.
I see our evil case.	φρονῶ δὴ ξυμφορᾶς ἵν' ἕσταμεν.

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So idiomatically with the double interrogative (or exclamation) direct or indirect.

. . . from high estate to lowest service fallen!	οἵας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
. . . for noble deeds inherits bitter woe.	οἷ' ἔργα δράσας οἷα λαγχάνει κακά. SOPH.
. . . a worthy son of thy father.	οἷος ἐξ οἵου 'τράφης. „
. . . thy greatness lying so low.	οἷος ὢν οἵως ἔχεις. „

§ **65.** On the other hand abstract expressions are often used, as in all poetic diction.

Her beauty destroyed her.	διώλεσεν τὸ κάλλος. SOPH.
We are not grieved.	βάρος γὰρ ἡμᾶς οὐκ ἔχει. SOPH.
The lot condemns me.	πάλος καθαιρεῖ μ'. „
My thought suggests to me.	ἡ ξύννοια βουλεύει. „
Fear seals our lips.	γλῶσσαν ἐγκλείει φόβος. SOPH.
Rearing two pests to overset my throne.	τρέφων δύ' ἄτα κἀπανασ-τάσεις θρόνων. SOPH.
Will you slay the bride of your son?	κτενεῖς νυμφεῖα τοῦ τέκνου; SOPH.
Obedience keeps safe the lives of most.	σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία. SOPH.
Away with the wretch.	ἄγετε τὸ μῖσος. „
Fortune lifts up, and fortune lays low.	τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει. SOPH.
I felt pity.	οἶκτος εἰσέβη.
I will not grudge it thee.	φθόνησις οὐ γενήσεται.
That he may know not.	ὡς ἂν ἀγνοία προσῇ. SOPH.

Particularly common are words like γανος (delight), μύσος (pollution), λίπος (drop), πάθος (fate), βάρος (grief, vexation), λέχος (marriage), σέβας (reverence), ῥέος (flow), and adjectives with article,—τὸ πιστόν, τἀληθές, τὸ θεῖον, etc.; see *Article*.

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§ 66. A particularly common form of abstract in verse is the verbal substantive in *-μα*.

A cold love to embrace.	*ψυχρόν παραγκάλισμα.* SOPH.
Thou a woman's slave.	*γυναικὸς ὢν δούλευμα.* „
A load to ruin my heart.	*λωβητὸν ἐμπόλημα τῆς φρενος.* SOPH.
Monstrous Lernaean hydra.	*θρεμμα Λερναιας ὕδρας.* SOPH.
Sheep.	*ποιμνίων βοσκήματα.* „
The stranger's welcome.	*τὰ τῆς ξένης προσδέγματ'.* SOPH.
The heaped pyre.	*πυρᾶς πλήρωμα.* „
Yon masterpiece of knavery.	*πανουργίας δεινῆς τέχνημα* SOPH.
With feet that sweetly serve.	*φίλτατον δ' ἔχων ποδῶν ὑπηρέτημα.* SOPH.

§ 67. The constant use of Participles in Greek verse (as in prose) should be noticed.

I hear *with terror.*	*κλύων δέδοικα, πέφρικ' ἀκούσας.*
I find thee *thus.*	*ὧδ' ἔχοντά σ' εὗρον.* *φρονοῦντα ταῦτά σ' εἶδον.*
To see my *despair.*	*τἄμ' ἀθυμήσαντ' ἰδεῖν, ὁρᾶν μ' ἀθῡμοῦντ'.*
My joy intruding on their *misery.*	*τοῖς δ' ἀθλίως πράσσουσιν εὐτυχὴς μολών.*
They love a *won cause.*	*φιλοῦσι τοὺς κρατοῦντας.*
I come *to ask* forgiveness.	*ξύγγνοιαν αἰτῶν ἦλθον.*
At this I marvel *most of all the sights.*	*καὶ πόλλ' ἰδὼν ἐκεῖνο θαυμάζω πλέον.*
If you do this I will help.	*σοὶ δρῶντι τοὔργον ἂν παρασταίην.*
Even *if I am* not there.	*. . . κἀμοῦ μὴ παροντος.*
You shall know *by intercourse.*	*εἴσει ξυνών.*

The acc. abs., *ἐξόν, παρόν, δέον*, etc., are used as in Prose.

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§ 68. The use of the Infinitive *epexegetic* as it is called, that is 'explanatory' of the sense, is a constant resource in verse.

Shall die *and glad my* heart no more.	ὀλεῖται, μηκέτ' εὐφραίνειν ἐμέ.
I guard the city *from a fall.*	πόλιν φυλάσσω μὴ πεσεῖν.
He spake a bitter *word.*	ἔλεξεν ἄλγιστον κλύειν.
Not doubtfully.	οὐ διχορρόπως ἰδεῖν. AESCH.
Meet utterance for a noble lady's *lips.*	οὐκ αἰσχρὸν ὡς γυναικὶ γενναίᾳ λακεῖν. AESCH.
The *news* I bring you.	οἷά σοι φέρω μαθεῖν.
He is more full of holes than any net.	τέτρηται δικτύου πλέον λέγειν. AESCH.
And most hateful to my *sight.*	ἐχθίστου θ' ὁρᾶν.
'Tis no great boon of thee that I shall ask.	αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.
Where are thy brothers *at our need?*	ποῖ νεανίαι πονεῖν; SOPH.
Points out wickedness to men.	πανουργίας ἔδειξεν ἀνθρώποις ἔχειν. SOPH.
This is less *advantage.*	ταῦθ' ἥσσω λαβεῖν. „
She deserves honour.	ἀξία τιμῆς λαχεῖν. „

Note that this most commonly is a dissyllable word at the end of the line.

§ 69. The use of Appositions in Greek often simplifies an English Sentence, and in a very idiomatic way.

The savage lion, grim to meet.	λέοντ' ἄπλατον θρέμμα κἀπροσήγορον. SOPH.
We know the race of Atreidae in Argos.	καὶ τοὺς Ἀτρείδας ἴσμεν, Ἀργεῖον γένος.
The pilot star of my life.	φέγγος, εὐθυντήρ βίου.
You owe the whole dear debt of all you are.	σαυτὴν ὀφείλεις φίλτατον πάντων χρέος.

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Prisoners to beautify a triumph.	*νίκης ἄγαλμα, δεσμίους ἄγων.*
Voice of children at the fireside.	*τέκνων πρόσφθεγμα, χάρμ' ἐφέστιον.*
Nursing thy life for thy mother's joy.	*ψυχὴν ἀτάλλων, μητρὶ χαρμονήν.* SOPH.
To suffer my race to live, to his own manifest sorrow.	*. . . ἐμὸν γένος βλαστεῖν ἐᾶσαι, πημονὴν αὑτῷ σαφῆ.* SOPH.
And last and worst of all.	*τὸ λοίσθιον δὲ, πῆμα πήματος πλέον.* EUR.
Children she bare to her own shame.	*αὑτῆς ὄνειδος, παῖδας ἐξέφυσε μοι.*
Twelve oxen chosen from the spoil.	*δώδεκα λείας ἀπαρχὴν βοῦς.* SOPH.

Particularly in addresses:

O poor Tekmessa, born to misery.	*ὦ δαΐα Τέκμησσα, δύσμορον γένος.* SOPH.
My royal kinsman.	*ἄναξ, ἐμὸν κήδευμα.* „
[Similarly] O thankless race who . . .	*ἀχάριστον ὑμῶν σπέρμ', ὅσοι. . . .*

§ 70. *Connection.*

It is important, as in prose, to remember the essential difference between Greek and English, that the latter is often unconnected, while in Greek the sentences are ordinarily connected by particles. This difference, which is great in prose, is even greater in verse, as the English style of dramatic dialogue is often far more abrupt than the English of narrative or essay.

This point can only be clearly shown by a comparison of typical pieces. We give below a piece of Sophocles with a possible English rendering, and a passage of Henry Taylor turned into Greek.

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1. *εἰ δ' αὖ φανεὶς δύστηνος, ὡς ἐγὼ 'φάνην,*
ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον,
μηδὲν ξυνιεὶς ὧν ἔδρων εἰς οὕς τ' ἔδρων,
πῶς ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις ;
μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
οἵους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι,
σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
ἔτικτε γάρ μ', ἔτικτεν, ὤμοι μοι κακῶν,
οὐκ εἰδότ' οὐκ εἰδυῖα· καὶ τεκοῦσά με,
αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ' ἢν γὰρ οὖν ἔξοιδα, σὲ μὲν ἐκόντ' ἐμὲ
κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν
ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
γάμοισιν, οὔθ' οὓς αἰὲν ἐμφέρεις σύ μοι
φόνους πατρῴους ἐξονειδίζων πικρῶς.
ἓν γάρ μ' ἄμειψαι μοῦνον ὧν σ' ἀνιστορῶ.
εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε
κτείνοι παραστας, πότερα πυνθάνοι' ἄν, εἰ
πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως ;
δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον
τίνοι' ἄν, οὐδὲ τοὔνδικον περιβλέποις.
τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
θεῶν ἀγόντων· οἷς ἐγω οὐδὲ τὴν πατρος
ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοι.

This might run in English as follows:

If born at length, with my unhappy birth,
I met my sire in fight, and laid him low,
not knowing what I did nor whom I slew,
how shalt thou justly blame the unwitting deed?
And of my mother's marriage, wretch, hast thou
no shame to force me thus to speak—thy sister!
I will declare it—*I'll not hold my peace
since thou hast dared to speak these impious words.
*My mother she was, my mother, alas! alas!
I knew not, nor she knew not: *me she bare,
and after, bare me children, to her shame.

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*This one thing I do know: *'tis with thy will
thou speak'st these evil words: *I willed it not,
to wed her then, nor now to tell the tale.
Yet neither in the matter of this marriage
shall I have ill report, nor in his death
which ever with bitter taunts thou layest on me.
*Come, answer me one thing of all I ask.
If some one smote thee—thee the righteous man—
to slay thee, would'st thou ask if 'twere thy sire
that struck thee, or would'st thou straightway strike
again?
*Methinks thou lovest thy life, and thou would'st smite
the striker: *not for just pleas cast about.
*Such are the ills I too have come to know,
led by the gods: *not even my father's soul,
methinks, if living, could gainsay me here.

At all the points marked * the Greek has a connection (either *backward*, with relative or particle, or *forward* with *μέν*): while the English has none. Of course, in many places the English *might* have a particle like the Greek: but the point is that in English it is often (especially in tragedy and excited speech) possible and natural to dispense with them, while in Greek they are necessary.

2. Then fare ye well, ye citizens of Ghent!
*this is the last time you will see me here,
unless God prosper me past human hope.
*I thank you for the dutiful demeanour
which never—no, not once—in any of you
have I found wanting, though severely tried
when discipline might seem without reward.
*Fortune has not been kind to me, good friends;
but let not that deprive me of your loves,
or of your good report. *Be this the word;
my rule was brief, calamitous—but just.
*No glory which a prosperous fortune gilds,
if shorn of this addition, could suffice
to lift my heart so high as it is now.

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*This is that joy in which my soul is strong,
that there is not a man amongst you all
who can reproach me that I used my power
to do him an injustice.

Philip van Artevelde.

χαίρειν νυν ὑμῖν πᾶσι τοῖς ἀστοῖς λέγω·
πανύστατον δ' ὁρᾶτέ μ', ἤν τι μὴ θεὸς
θνητὴν παρ' ἐλπίδ' εὐτυχὲς τοὐμὸν νέμῃ.
πάντας δ' ἐπῄνεσ' οἷα πειθαρχεῖτέ μοι,
οὐπώποτ' ἐλλιπόντες οὐδὲν οὐδ' ἅπαξ,
καίπερ παθόντες ἔσχατ', οὐδ' ἃ μὴ δοκοῖ
κέρδος φέρειν ἂν ἀντὶ τῆς εὐταξίας.
τύχης γὰρ ἐσφάλημεν, ὦ φίλοι, πολύ·
ἀλλ' οὖν παρ' ὑμῖν χρηστὸς εὐφιλής τ' ἔτι
ὡς πρὶν καλοίμην, καὶ λέγοιθ' ὅπως βραχὺ
καὶ δυστυχῶς μὲν ἦρχον, ἐν δίκῃ δ' ὅμως.
κόσμος γὰρ οὐδεὶς εὐκλεοῦς εὐπραξίας,
μὴ προστεθέντος τοῦδε, τὴν ἐμὴν φρένα
ἐς τοῦτ' ἂν ἐξάρειεν, ἔνθ' ἀφίγμεθα.
χαρὰ γὰρ ἥδε, τῷδε καρδία σθένει,
τὸ μηδέν' εἶναι τῶνδ' ὅσοι παρέστατε
ὃς τοῦτ' ὀνειδίσαι μ' ἄν, ὡς ἀρχῆς κράτει
τὸ μὴ δίκαιον πωποτ' ἐξειργάσμεθα.

There are here six places, marked with *, where the English poet has (naturally) dispensed with connection by particle, but where the Greek version must have it.

It is so important to understand the particles fully, that a complete list, with examples of the exact usage from Sophocles, is given at the end of these hints.

§ 71. It will be well to give a few examples of various ways of turning simple clauses in English, to give an idea of the immense elasticity and resource of the language, and the easiness of the metre.

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[Dots before the Greek mean that the *end* of an iambic is given; dots after, that the *beginning* is given.]

(1.) *He may be slain.*

(Simple style.)	(More elevated or elaborate style.)
κτείνειν νιν οἷόν τ' ἐστίν . . .	σφαγὴ πρόχειρος τῷδε . . .
κτείνειν πάρεστί σφ' . . .	σιδηροκμὴς ὅλοιτ' ἂν . . .
κτείνειν παρεστιν αὐτον . . .	δόμους ἂν ἔλθοι νερτέρους . . .
. . . τοῦτον ἔστι νοσφίσαι.	κωλυμα δ' οὐδέν, μὴ οὐ σφ'
. . . τόνδ' ἀποκτεῖναι πάρα.	ἀποκτεῖναι δορί.
. . . τοῦτον ἔσθ' ὅπως κτείνοι	Ἅιδης δ' ἴσως δέξαιτ' ἄν . . .
τις ἄν.	μένει μόρος νιν . . .
πῶς δ' οὔ τις ἂν κτείνοι νιν;	Ἅιδης ἀποσφάξει νιν . . .
. . . κτείνοι τις ἂν τὸν ἄνδρα.	and so forth.

(2.) *There is not one but knows it.*

(Simple style.)	(More elaborate style.)
ἕκαστος οἶδεν . . .	. . . τοῦτ' ἄπυστον οὐδενί.
τίς οὐ κάτοιδε ; . . .	τούτων δ' ἄϊδρις οὔτις . . .
τῷ δ' οὐχὶ δῆλον τοῦτο ; . . .	τοὔργον λέληθεν οὐδέν' . . .
οὐκ ἔστιν ὅστις ἀγνοεῖ . . .	. . . τῷ κρυπτὸν τόδε ;
. . . τίς γὰρ οὐκ ἐπίσταται ;	τοὔργον τίς οὐκ ἐξεῦρε ; . . .
. . . πᾶς τις ἂν γνοίη τάδε.	
. . . οὐ τόδ' ἀγνοεῖν ἔνι.	
,, ,, ,, πάρα.	

(3.) *Uneasy lies the head that wears a crown.*

[It is at once evident that this line cannot be done verbatim, as the word *crown* literally given in Greek would mean a chaplet or wreath, worn by suppliants or feasters or sacrificers.

Consequently the felicity of phrase in English, which turns on the *suggestions* of the words—the *weight* of the gold crown on the head connected with the *sleeplessness* of an anxious life—cannot be rendered. We must go as near as we can; and the general idea is very easy to render in many ways.]

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(Keeping the idea of 'sleep.')

ἀεὶ ταράσσει τὸν κρατοῦντ' ἀγρυπνία.
πέφευγεν ὕπνος τὸν θρόνοις ἱδρυμένον.
οὐκ εὖ καθεύδει τῶν τυραννούντων κάρα.
ἀνδρῶν τυράννων ὕπνος οὐκ ἔχει λέχος.
οὐ τοῦ τυραννεύοντος εὐμαρὴς ὕπνος.
ὕπνῳ τυράννους βλέφαρον οὐ κοιμᾶν πάρα.
οἴμ' ὡς ἄυπνός ἐστιν ἡ σκηπτουχία.
ὕπνου τύραννος τέρψιν ἐλπίζει μάτην.
ὕπνος τυράννων δώματ' οὐκ ἐπισκοπεῖ.

(Giving the general sense.)

ἦ τοι τυραννὶς μυρίους ἔχει πόνους.
τῷ σκῆπτρ' ἔχοντι φροντὶς ἐκβάλλει χαράν.
δυσχείμερον τὸ σχῆμα τῆς τυραννίδος.

§ 72. A few random examples are given below of the miscellaneous resources of Greek verse: possible variations of phrase or expression, of which the multitude that exists immensely increases the facility of versifying in Greek.

like ὡς, ὅπως, ὥστε, ἅτε, ἃ δή, οἷα, οἷα δή, οἷον: ὅμοιος, ἐμφερής, προσεμφερής: δίκην, δέμας, σχῆμ' ἔχων, ὁμοιωθείς, ἐξ ἴσου.
ὡς before word, as ὡς ταῦρος: or after, as ταῦρος ὡς.

when ὡς, ὅπως (sometimes of past narrative), εὖτε, ἡνίκα, ὅτε, ἐπειδή, ἐπεί, genitive absolute or participle agreeing with substantive; various artifices, such as ἐν τῷ with infinitive, the use of ἅμα and ὁμοῦ, the use of ξύμμετρος, ἕως, ἐν ᾧ.

by (the agent) is expressed by ὑπό as in prose; also by παρά, ἐκ, ἀπό, πρός, and after perfect passives by the dative.

father πατήρ, ὁ φύσας, ὁ γεννήτωρ, οὔπερ ἐξέφυν.

who relative, ὅς, ὅσπερ, ὅστις: ὅσοι, ὅσοιπερ, χὠπόσοι, (=καὶ ὁπόσοι).

very κάρτα, ἄγαν, λίαν, μάλιστα: superlative.

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§ 73. It may be well to give some examples of special idiomatic turns of poetic diction in Greek tragedy.

(*a.*) Use of the negative adjective with genitive.

Scatheless of ruin.	*ἄλυπος ἄτης.*	SOPH.
Unarmoured in brass.	*ἄχαλκος ἀσπίδων.*	„
With no noise of wailing.	*ἀψόφητος ὀξέων κωκυμάτων.*	SOPH.
With lapse of countless months.	*μηνῶν ἀνήριθμος.*	„

(*b.*) Compound expressions: two substantives, one in the genitive.

A footstep.	*ἀρβύλης βάσις.*	SOPH.
A bright torch	*λαμπάδος σέλας.*	„
Monstrous hydra.	*θρέμμα . . . ὕδρας.*	„
Bold face.	*τόλμης πρόσωπον.*	„
Brave Odysseus.	*τῆς Ὀδυσσέως βίας.*	„
Mightily.	*πρὸς ἰσχύος κράτος.*	„
Joyful victory.	*ἡδὺ κτῆμα τῆς νίκης.*	„

(*c.*) Personifying expressions: very common.

An active hand.	*χεῖρα δ' εἶχον ἔργατιν.*	SOPH.
A pursuing curse.	*δεινόπους ἀρά.*	„
My deeds are deeds of suffering, not of sin.	*. . . τά γ' ἔργα μου πεπονθότ' ἐστι μᾶλλον ἢ δεδρακότα.*	SOPH.
Chance the saviour.	*τύχη σωτήρ.*	„

(*d.*) Compound and expressive adjectives are very common; examples:

γυναικόμιμος *οἰακόστροφος* *παλίγκοτος*
σιδηροκμής *γηροβοσκός* *φιλοίκτιστος*
χρυσόνωτος *σιδηροβρώς* *αὐτοσφαγής*
ἡλιοστερής *βαθυσκαφής* *ἡνιοστρόφος*
χθονοστιβής, etc.

Compounds of *εὐ-* and *δυς-*, *ἀ-*, *παν-*, *κακο-*, *αὐτο-*, *πολυ-*, *ὁμο-*, *χρυσο-*, *χαλκο-*, and many adjectives and substantives.

Compounds with prepositions: *παρα-*, *κατα-*, *ἐκ-*, *προς-*, etc., and double prepositions: *ὑπεκ-*, *ἐπεις-*, *παρεν-*, *παρεκ-*.

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§ 74. *Metaphors.*

Metaphors, in prose very rare, are in Greek poetry as frequent as in English, though, as will be seen from the examples below, they are rather more simple and primitive.

(i.) *Nautical* (the commonest of all, Greeks being all sailors):

What place will not be filled with shouts?	βοῆς ... ποῖος οὐκ ἔσται λιμήν;	SOPH.
The marriage you chose fatal to your house.	ὑμέναιον ὃν δόμοις ἄνορμον εἰσέπλευσας.	SOPH.
A sharer in your woe.	σύμπλουν τοῦ πάθους.	„
The resort of every bird.	παντὸς οἰωνοῦ λιμήν.	„

So πλεῖν, οὔριος, οἴακα νωμᾶν, χειμάζομαι, σάλος, κλυδώνια, etc. So a king is οἰακοστρόφος.

(ii.) *Rustic, ploughing, shepherding,* etc.:

Other women to marry.	ἀρώσιμοι γάρ εἰσι χἀτερων γύαι.	*Ant.*
Untended by a guard.	ἄνευ βοτῆρος αἰπολούμεναι.	AESCH.
Brooding on sorrow.	βουκολούμενος πόνον.	*Eum.*
Prospered well.	ἤμησαν καλῶς.	*Agam.*

(iii.) *Disease:*

What worse wound ...?	τί μεῖζον ἕλκος;	*Ant.*
The city suffers.	νοσεῖ πόλις.	*Ant.*
To prate to one distracted.	νοσοῦντι ληρεῖν.	*Tr.*
Reviving hope.	ἰατρὸς ἐλπίς.	*Cho.*
(Of evils in the state).	δεῖ φαρμάκων παιωνίων.	*Agam.*

(iv.) *Racing* (and other games, *leaping, wrestling,* etc.):

Swift speeding days.	τρόχους ἁμιλλητῆρας ἡλίου.	*Ant.*
To return the homeward way.	κάμψαι διαύλου θάτερον κῶλον.	*Agam.*

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The above are a few of the common metaphors. Aeschylus, as the most imaginative poet, has a vast store of metaphors of all sorts: 'mud the brother of dust,' '(war) the moneychanger of bodies,' 'hope treading the halls of fear,' (an evil woman) 'the raging dam of death,' (a storm) 'the evil shepherd.'

So metaphors from fighting, dicing, coining, weaving, hunting, sacrificing, serving, fishing, feasting, falling, reigning, hospitality, birth, travelling, flowering, driving, riches and poverty, sleep and waking—and almost any natural or primitive occupation.

§ 75. Light endings, and endings which break the sentence in the middle of the closest-bound phrases, are particularly used by Sophocles, who varies the rhythm and makes it more like spoken language in this and many other ways:

ἦ κατεῖχε τὸν	νέκυν.	*Ant.*
ἐπεὶ	σχολῇ ποθ' ἥξειν.	,,
εἰ δὲ ταῦτα μὴ	φανεῖτε.	,,
ἐὰν δέ τοι	ληφθῇ.	,,
· τὸ γὰρ	πρᾶγμ' οὔτ' ἔδρασα.	,,
γιγνώσκων ὅτι	ἠδ' ἔστι.	,,
παίσαντές τε καὶ	πληγέντες.	,,
πείσομαι γὰρ οὐ	τοσοῦτον οὐδέν.	,,
· τὸ δὲ	βίᾳ πολιτῶν.	,,
, τὸ μὴ	τάφῳ καλύψαι.	,,
τελεῖν δ' ὅσ ἄν	μέλλῃς.	*O. C.*
, ἵνα	μοῖρ' ἀνδρὶ τῷδε.	,,
οἰκοῦμεν σύ τε	κἀγώ.	,,
σὺν ἑπτά τε	λόγχαις.	,,
ἥδε τ' οὐδ' ἂν εἰ	κάρτ' ἐντακείη.	*Trach.*
ὃν οἱ	δισσοὶ στρατηγοὶ.	*Phil.*
, ἀφ' ἧς	μηδὲν δίκαιον.	,,
ἐγὼ μὲν εἶμ' ἐπὶ	ναῦν.	,,

Such endings should perhaps be sparingly used.

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§ 76. *Stichomuthia.*

The brisk dialogue, line by line, called stichomuthia (*στιχομυθία*), has the following noticeable peculiarities. easily mastered by aid of the full examples given:

(1.) The construction is continued by the different speakers:

AI. . . . *θανεῖν γὰρ αὐτὸν οὔ τί πω θέλω.*
AΘ. *πρὶν ἂν τί δράσῃς ἢ τί κερδάνῃς πλέον ; Ai.* 106.
AI. I don't want him slain yet.
ATH. Till you do what, or gain what more?

ΘE. *τί δ' ὦ φέριστε δεσποτῶν ἁμαρτάνω ;*
OI. *οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ.*
O.T. 1149.
SERV. What wrong do I do, master?
OED. (You do wrong) in not naming the slave of whom he asks.

ΘE. . . . *εἶπον ὡς δοίην πάλαι.*
πόθεν λαβών ; *O.T.* 1161.
SERV. I said long ago that I gave him . . .
(You gave him) having got him where?

(2.) The sentence is interrupted by a remark (generally a question) continuing the structure:

OI. *πόσον τιν' ἤδη δῆθ' ὁ Λάϊος χρόνον*
KP. *δέδρακε ποῖον ἔργον ; οὐ γὰρ ἐννοῶ.*
OI. *ἄφαντος ἔρρει θανασίμῳ χειρώματι ;* *O.T.* 558.
OED. How long then is it now since Laius—
KRE. Did what? I do not understand.
OED. Vanished from sight with deadly blow?

TE. *ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται,*
KP. *τί χρῆμα ; ποῖον τοῦτο πάγκοινον λέγεις ;*
TE. *ὅσῳ κράτιστον κτημάτων εὐβουλία ; Ant.* 1048.
TEIR. Does any mortal man know or consider—
KR. What thing? What is this commonplace thou say'st?
TEIR. How far the best of treasures prudence is?

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(3.) The use of γε should be observed, where the speaker accepts what has been said by the former speaker, and modifies, limits, or makes it more precise. In English the assent is usually rendered by 'yes':

ΑΘ. . . . πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν ;
ΟΔ. ἐχθρός γε τῷδε τἀνδρί . . . *Ai.* 78.
ATH. . . . Was he no man before ?
OD. *Ay*, a foe to me . . .

OI. ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς ;
TE. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος. *O.T.* 368.
OED. What, dost think to say these things ever unscathed ?
TEIR. *Ay*, if the power of truth be aught.

OI. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε ;
ΙΣ. ἄμφω γ' ὁμοίως . . . *O.C.* 416.
OED. Did either of my sons then hear these words ?
ISM. *Ay*, both alike . . .

(4.) The use of γάρ is also noticeable: the speaker assents or dissents, but instead of *stating* his assent or dissent he only gives the *reason* for it. In English we have to say '[yes,] for,' '[no,] for':

OI. οὐδ' ἄγγελος τις . . . κατεῖδε . . . ;
KP. θνήσκουσι γάρ, πλὴν εἷς τις . . . *O.T.* 117.
OED. And did no messenger see it . . . ?
KRE. [No,] for they all but one were slain.

ΙΣ. . . . κἀμπλάκω τοῦ σοῦ μόρου ;
AN. σὺ μὲν γὰρ εἵλου ζῆν . . . *An.* 554.
IS. And am I to miss thy fate ?
ANT. [Yes,] for thou chosest life.

ΜΕ. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.
ΤΕΥ. οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην.
Ai. 1120.
MEN. The bowman seems to have no humble thoughts.
TEU. [Yes,] for the art I practise is no base one.

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ΝΕ. . . . οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾷς ;
ΦΙ. πῶς γὰρ κάτοιδ' ὃν εἶδον οὐδεπώποτε. *Phil.* 249.
ΝΕ. Why, dost thou not know who I am that thou seest?
ΦΙΛ. [No,] for how can I know a man I never saw?

(5.) A word of one speaker is caught up by the reply.

ΚΛ. καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμοί.
ΑΓ. γνωμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ. *Ag.* 931.
ΗΛ. και τινα συνοισθα μοι καλουμένῃ βροτῶν ;
ΟΡ. σύνοιδ' Ὀρεστην πολλά σ' ἐκπαγλουμένην. *Cho.* 217.
ΧΟ. οὐκ ἦν ὅμαιμος φωτὸς ὃν κατεκτανεν.
ΟΡ. ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι ; *Eum.* 605.

§ 77. *Particles.*

The examples are from Sophocles, where possible.

Words marked * cannot come first in line or clause.

ἀλλά, 'but': universal.

ἀλλά, 'at least': in earnest entreaty.

τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγω :
πειράσατ' ἀλλ' ὑμεῖς γε. *Ant.* 552.

Really elliptical—[if not before] *but* now; [if not others] *but* you.

ἀλλά . . . γάρ, 'but . . . for.'[1]

ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι. *O. C.* 797.

ἀλλά, 'well' (yielding to entreaty).

ἀλλ' ἐξερῶ σοι. *El.* 378.

ἀλλ' ἦ (surprised inquiry), 'has he indeed . . . ?'

ἀλλ' ἦ χοὗτος οἴχεται θανών ; *Ph.* 414.

[1] ἀλλὰ γάρ, however, often only means 'but indeed.'

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ἀλλ' οὖν, 'well, anyhow' (cutting short discussion).
ἀλλ' οὖν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις. *El.* 1035.

ἀλλ' οὐδὲ μὲν δή, 'nay, nor indeed.'
ἀλλ' οὐδὲ μὲν δὴ μητρός. *El.* 913.
[you did not . . . nor I . . . *nay, nor indeed she* . . .]

ἀνθ' ὧν, 'wherefore.'
ἀνθ' ὧν ἱκνοῦμαι. *O. C.* 275.

**ἄρᾰ* (*ᾰ*), 'then' (simple inference).
μάτην ἄρ' ἡμεῖς . . . ἥκομεν. *El.* 772.
,, 'then, it seems' (discovery).
τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο. *Tr.* 1172.
οἷον ὑβρίσθην ἄρα. *Ai.* 367.

ἆρα (*ᾱ*) (interrogative).
ἆρ' ἔστιν ; ἆρ' οὐκ ἔστιν. *O. C.* 316.

**ἄρα*, 'then' (simple inference).
σὸν ἄρα τοὔργον, οὐκ ἐμόν . . . *Ai.* 1368.
ἔσται ποτ' ἄρα τοῦτο . . . *O. C.* 409.

**γάρ*, 'for': universal.
,, 'no, for,' . . . 'yes, for' (in dialogue).
['did no one see?'] *θνησκουσι γάρ.* *O. T.* 118.
['no, for they were killed.']
['must I fail?'] *σὺ μὲν γὰρ εἵλου*
['yes, for you chose' . . .] *Ant.* 555.
,, 'why . . .'
δίκαια γὰρ τόνδ' εὐτυχεῖν ;
['why, is it right he should prosper?'] *Ai.* 1126.
πόλις γὰρ ἡμῖν . . . ἐρεῖ ;
['why, shall the city dictate to me?'] *Ant.* 734.

**γὰρ οὖν*, 'for indeed.'
(1) (conceding) *εὖ γὰρ οὖν λέγεις.* *Ant.* 771.
(2) (affirming) *οὐ γὰρ οὖν σιγησομαι.* *O. C.* 980.
καὶ γὰρ οὖν κεινην ἴσον. *Ant.* 489.

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*γε, 'at least': universal.

,, (asserting and specifying): very common in dialogue.

['was the prophet then to the fore?']

σοφός γ' ὁμοίως ['yes, as wise as now.'] *O. T.* 563.

,, (emphasising one word): universal.

καίτοι τό γ' αἴνιγμ' . . . *O. T.* 393.

*γε μήν,
*γε μέντοι,
*γε μὲν δή,
*γε τοι,
} 'however,' 'yet,' 'yet at least' (adversative).

λόγων γε μὴν εὔκλειαν . . . *El.* 973.

τέλος γε μέντοι . . . ἐνίκησεν . . . *Ant.* 233.

κεἰ μὴ σός . . . σός γέ τοι καλουμενος. *O. C.* 1324.

ἡμῖν γε μὲν δὴ πιστα. AESCH. *Ag.* 1213.

*γοῦν, 'at least' (stronger form of γε).

['. . . the mind fails . . .'] *ans.* σοὶ γοῦν ['*yours* does . . .'] *Ant.* 565.

τὰς γοῦν Ἀθήνας οἶδα. *O. C.* 24.

*δέ, 'but' (in antitheses): universal.

,, 'and' (in narrative): universal.

,, very common in questions.

τί δ' ἔστιν, τίς δ' ἔστιν, πόθεν δ' ἂν εὕροις, etc.

*δ' οὖν, 'anyhow,' 'however that may be' (dropping further discussion, coming to the point).

σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν. *Ant.* 688.

(resisting no further, yielding the point.)

ἔστω δ' οὖν ὅπως ὑμῖν φίλον. *O. C.* 1205.

*δ' οὖν, in alternatives. See οὖν.

*δή, (1) 'naturally,' 'of course,' 'you see,' 'you know' (dramatic particle, often to be omitted in less dramatic and less gesticulating English).

πολλὰ δὴ μάτην. *O. C.* 658.

ἔχω κράτη δή. *Ant.* 173.

πλείστας Ἡρακλῆς ἔγημε δή. *Tr.* 460.

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*δή, (2) (in questions) 'pray' (often scornful).
ἐς τί δὴ τοῦτ' ἐρωτήσας ἔχεις ; *Tr.* 403.
διδαξόμεσθα δή ; *Ant.* 726.
„ (3) 'come now,' 'now' (encouraging, requesting).
ἄκουε δή, φράζε δή, ἄγε δή, φέρ' εἰπὲ δή, etc.
„ (4) (with negatives, strengthening) 'surely not.'
οὐ γὰρ δὴ τό γε σῶμ' . . . *O. C.* 265.
οὐ δή ποθ' ὡς θανοῦσα . . . *Tr.* 876.
„ (5) 'then' (simple inference).
ἔχεις διδάξαι δή με. *O. C.* 23.

*δῆτα, very like δή (affirmative), 'surely.'
ἀπώλεσας δῆτ'. *El.* 1164.
δύστηνε δῆτα . . . *Phil.* 760.
„ (2) 'then,' 'pray' (in questions, often scornful).
εἶπω τι δῆτα κἄλλ' ; *O. T.* 364.
καὶ δῆτ' ἐτόλμας ; *Ant.* 449.
So πῶς δῆτα, ποῦ δῆτα, τί δῆτα, οὐ δῆτα, etc.

ἐπεί, 'for' (often used for γάρ).
ἐπεί, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ. *O. T.* 390.
ἐπεὶ δίδαξον . . . *O. C.* 969.

ἦ, (1) (purely interrogative) very common.
ἦ ῥητόν ; *O. T.* 993, etc.
ἦ τῆσδε κἀμοῦ ; *O. C.* 331, etc.
„ (2) (affirmative) 'surely.'
ἦ δεινόν, ἦ πολλά, ἦ πάνθ' ὁμοῖα, etc.

ἦ καί, '(do) you *really*' (emphatic inquiry).
ἦ καὶ δοκεῖτε . . . *O. C.* 299.

ἦ γάρ (similar: surprised inquiry) 'why, . . .'
ἦ γὰρ σὺ κεῖνος ; *El.* 1222.
ἦ γάρ τινες ναίουσι . . . ; *O. C.* 64.

ἦ κάρτα, 'surely' (strong affirmation).
ἦ κάρτα λαμπρά. *Tr.* 379.
ἦ κάρτα πολλοί. *Ai.* 1359.

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(and by itself, as answer) 'yes, certainly.'

ἦ κάρτα. *El.* 312.

ἦ μήν, 'surely' (strong affirmation).

ἦ μὴν . . . σὺ λυπηθεὶς ἔσει. *O. C.* 816.

(specially after verbs of *swearing*).

ἦ μὴν τί δράσειν . . . *Tr.* 1186.

ἦ που, ἦ τοι, 'surely,' doubtless' (not quite so strong as ἦ μὴν or ἦ κάρτα).

ἦ που τάλαινα . . . ἥσει μέγαν κωκυτόν . . . *Ai.* 850.

ἦ τἂν οὐκ ἂν ἦν. *O. C.* 1368.

καί with interrogatives (indignant, surprised, incredulous).

['Troy was taken last night!']

καί τίς τόδ' ἐξίκοιτ' ἄν ἀγγέλων τάχος;

So καὶ πῶς, καὶ ποῦ, etc.

καὶ γάρ, 'for' (a little stronger than γάρ).

καὶ γὰρ . . . μάτην ἤκουσας. *Tr.* 340.

. . . ὦ Ζεῦ, καὶ γὰρ εἰκός, ἄρκεσον. *Ai.* 824.

καὶ δή, (1) 'see here,' 'there,' 'you see' (dramatic).

καὶ δὴ βεβᾶσι. *Tr.* 345.

καὶ δὴ μὲν οὖν παρόντα. *O. C.* 31.

,, (2) 'there then,' 'well then' (doing as requested).

μέθες μέθες . . . καὶ δή μεθίημ'. *Ph.* 818.

ἱστόρει . . . καὶ δή σ' ἐρωτῶ. *El.* 317.

,, (3) (special use: putting imaginary case).

καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;

AESCH. *Eum.* 894.

[suppose I have received: what honour remains?]

καὶ κάρτα, 'yes, certainly' (answering).

ἦ γὰρ τινες . . . ; καὶ κάρτα. *O. C.* 65.

ἦ καὶ δοκεῖτε . . . ; καὶ κάρτα. *O. C.* 301.

καὶ μήν, (1) 'see here,' 'and lo,' 'look now' (pointing).

καὶ μὴν ἄναξ ὅδ' . . . *O. C.* 549.

καὶ μὴν θυρῶν ἔδοξα . . . αἰσθέσθαι. *El.* 78.

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(2) (like *καὶ δή*, doing as bid) 'there then,' 'well then.'
ἦν ἐφῇς . . . καὶ μὴν ἐφίημ'. *El.* 556.

(3) 'and verily,' 'and indeed' (affirming).
καὶ μὴν οἰκνῶ μέν. . . . *O. T.* 749.
καὶ μὴν θυραῖος. . . . *Ai.* 794.
So *O. T.* 1004, 1005.

(4) (like *καί τοι*) 'and yet' (adversative).
οὐ βούλομαι . . ἀντειπεῖν. καὶ μὴν λέγεις. *Ant.* 1054.
καὶ μὴν ἔγωγ' ἔσωσα. . . . *El.* 321.

καὶ μήν . . . γε, 'and yet,' 'nay but.'
καὶ μὴν φόβοισί γ' . . . *Ai.* 531.
(It also has the other meanings of *καί μήν*.)

καίτοι, 'and yet' (adversative): universal.
καίτοι πῶς ἐγὼ κακός. *O. C.* 270.

**μέν* is followed usually by *δέ*, but also by every other adversative particle. The following occur in antithesis to *μέν*:
ἀλλα, ἀλλ' ὅμως, ἀτάρ, αὖθις δέ ('but next,') *γε μέντοι, δ' ὅμως, εἶτα, ἔπειτα, ἔπειτα δέ, ἔπειτα μέντοι, ὅμως δέ.*

**μὲν οὖν*
(i.) (in the middle of a speech where the *μέν*-clause is answered by a *δέ*-clause, really = *οὖν*) 'accordingly'
κεῖνος μὲν οὖν ἔκειτο . . . *Phil.* 359.
ἐγὼ μὲν οὖν τοιόσδε . . . *O. T.* 244.

(ii.) (in replies, where there is no antithetic clause), corrective, 'nay rather.'
['coming here? . . .']
καὶ δὴ μὲν οὖν παρόντα. *O.C.* 31.
[nay rather already *come*.]
δείσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν.
AESCH. *Eum.*

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*μέν νυν is used like μὲν οὖν in its first sense.

θεοῖσι μέν νυν οὐκ ἰσούμενον. *O. T.* 31.

ἔρωτι μέν νυν . . . *Trach.* 441.

*μέντοι

(i.) (affirmative) 'indeed,' verily.'

τοιαῦτα μέντοι . . . εἰσέβην κακά. *O. C.* 997.

τοιῷδε μέντοι σ' ἐκπροτιμήσας' ἐγώ . . . *Ant.* 913.

(ii.) (concessive) 'indeed,' 'however,' ''tis true.'

γένοιτο μεντἂν χἀτέρῳ καλῶς ἔχον. *Ant.* 687.

ἔπειτα μέντοι βαιόν. *O. C.* 1653.

See γε μέντοι.

*μήν (strong affirmative) 'assuredly.'

ἀλλ' ἔστι μὴν οἰκητός. *O. C.* 28.

Other uses, see γε μήν, ἦ μήν, καὶ μήν, οὐ μήν.

*νυν (enclitic) 'then,' of inference, =οὖν.

ὔ: κάτω νυν ἐλθοῦσ' . . . φίλει. *Ant.* 544.

σίγα νυν ἑστώς. *Ai.* 87.

ῡ: μή νυν ἔτ' εἴπῃς μηδέν. *El.* 324.

(Others write this νῦν.)

οὐ δή, } 'surely not.' See δή, δῆτα.
οὐ δῆτα, }

οὐ μήν, 'surely not' (strong negative).

ἀλλ' οὔτι μὴν ἔγωγε. *El.* 817.

οὐ μήν σ' ἔνορκον ἀξιῶ θέσθαι. *Phil.* 812.

οὐ μήν . . . γε, 'not however' (corrective).

οὐ μὴν ἴσην γ' ἔτισεν. *O. T.* 810.

οὔτοι, 'surely not:' universal.

οὐτἄν = οὔτοι ἄν.

οὐδὲ μήν, } 'neither indeed,' 'nor indeed.'
οὐδὲ μὲν δή, }

οὐδὲ μὲν δὴ τοῖς ἐφ' ἡμέραν. *Tr.* 1128.

οὐδὲ μὲν δὴ μητρός . . . *El.* 913.

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οὐδ' οὖν, 'nor indeed,' 'nor in short' (adding a second and more emphatic denial).

[I do not wish] *οὐδ' οὖν ἐάσω* . . . *O. C.* 1135.

οὐκ ἄρα, 'not therefore,' see *ἄρα*.

οὔκουν

(i.) 'not then?' (in questions)

οὔκουν ἐρεῖς ποτ' ; [won't you then tell me?] *Ant.* 244.

οὔκουν ἐγώ σοι προὔλεγον ; *O. T.* 973.

(ii.) 'certainly not' (in strong negations; usually with *γε* later).

Quest. [did he speak of me?]

Ans. οὔκουν ἐμοῦ γ' ἑστῶτος οὐδαμοῦ πέλας. *O. T.* 565.

οὔκουν πέρα γ' ἂν οὐδὲν . . . φέροις. *O. C.* 651.

[You certainly would gain nothing more.]

**οὖν*

(i.) 'then,' 'therefore,' 'and so:' universal both in statements or questions.

(ii.) (in alternatives) 'indeed,' or omitted in English.

(*a.*) usually in *second* clause (*οὖν* or *ἄρ' οὖν*).

οὔτε θρασύς, οὔτ' οὖν προδείσας. . . . *O. T.* 90.

εἴτ' ἀληθές, εἴτ' ἄρ' οὖν μάτην. *Phil.* 345.

μήτ' ἄροτον . . μήτ' οὖν γυναικῶν παῖδας. *O. T.* 270.

So *εἰ δ' οὖν*, 'but if [the opposite].' *Ant.* 722.

(*b.*) sometimes in *first* clause.

εἴτ' οὖν ἐπ' ἀγρῶν, εἴτε κἀνθάδ' . . . *O. T.* 1049.

εἴτ' οὖν δικαίως, εἴτε μή . . . *El.* 560.

πρὸς τάδ', *πρὸς ταῦτα*, } used as a particle of defiance, 'now then,' 'there now.'

[I won't speak;] *πρὸς τάδ' εἰ θέλεις, θυμοῦ.* *O. T.* 343.

πρὸς ταῦτα καὶ Κρέοντα πεμπόντων. *O. C.* 455.

**που*

(i.) 'somewhere:' universal.

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(ii.) 'methinks,' 'perchance:' very common.

ἀξία δέ που κἀγώ. *O. T.* 769.

καὶ σύ που παρὼν ἔξοισθα. *O. C.* 1587.

καί πού τι καὶ βορᾶς μέρος. *Phil.* 308.

(iii.) (in questions with οὐ τι, οὐ δή) 'surely not?

οὐ δὴ κλύω που; *O. T.* 1472.

οὔ τί που δοῦναι νοεῖς; *Phil.* 1233.

*τἂν = τοι ἄν (so οὐτἂν, ἦ τἂν).

τοι, 'surely:' universal; particularly common in γνῶμαι and proverbs.

αὐθαδία τοι σκαιότητ' ὀφλισκάνει. *Ant.* 1028.

τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον. *Ai.* 1350.

πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. *El.* 933.

φεύγουσι γαρ τοι χοἱ θρασεῖς. *Ant.* 580.

τοιγαρ, τοιγαροῦν, } 'therefore:' universal.

*τοινῦν, 'therefore:' universal.

τοῦτο μέν, ... 'in the first place,' 'first,' (followed by a variety of expressions).

τοῦτο μέν ... τοῦτ' ἄλλο. *O. T.* 603.

τοῦτο μέν ... *δέ. *O. C.* 440.

τοῦτο μέν ... ἔπειτα. *Ant.* 61.

τοῦτο μέν ... τοῦτ' αὖθις. *Ant.* 165.

ὡς { in oratio obliqua, 'that.'
final, 'in order that.'
temporal, 'when.'
causal, 'since.'
exclamatory, 'how.'
consecutive, 'so that' (for ὥστε: *e.g. Ant.* 272.)
comparative, 'as.'

[In these uses ὡς is universally used, and is of course strictly a conjunction, not a particle: in the following use it more approximates to a particle.]

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ὡς restrictive:

ὡς ἀπ' ὀμματων.
To judge from our eyes. *O. C.* 15.

μακράν γὰρ ὡς γέροντι προὐστάλης ὁδόν. . . .
Long *for* an old man. *O. C.* 20.

γενναῖος ὡς ἰδόντι. . . .
Noble to our view.

πιστὸς ὡς νομεὺς ἀνήρ. . . .
Faithful for a herdsman. *O. T.* 1118.

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EXERCISES.

INSTRUCTIONS FOR EXERCISES I. to V.

Arrange the lines in these exercises so as to make proper iambic verses.

Mark the feet and the caesura in each line.

Remember to elide a short final vowel before another word beginning with a vowel.

In altering the order of the words be careful not to spoil the sense.

Bear in mind the note, § 41 (iii.), and § 49 (iv.)

I.

ποῖ δὴ μονούμενος δεσποτῶν τρἄπωμαι ;
ταῦτα οὐκ ἦν ἔργα σώφρονος γὕναικος.
ἔπλησα τήνδε τέρειναν ὄψιν δακρύων.
οὗτοι σὺ μόνη ἀπεζὔγης σῶν τέκνων.
ἔκτεινε, καὶ ἐξαπώλεσε οἶκον πάντα.
Ἀργεῖοί ποτε ἔκτειναν τόνδε τὸν παῖδα.
μήτηρ σοὶ ἀγάλματα πατρὸς προστίθησι.
πρὸς γενείου μὴ κρύπτε σέθεν σύνδουλον.
παῖδας δὲ στὔγεῖ οὐδὲ εὐφραίνεται ὁρῶσα.
γαύρωμα δὲ τόδε τῶν ζώντων ἐστὶ κενόν.
μὴ ὥσῃς διὰ ἥπἄτος φάσγἄνον θηκτόν.
ὡς πᾶς τις φιλεῖ αὐτὸν μᾶλλον τοῦ πέλας.

II.

ἀλλὰ τόδε οὐ ποιητεον εἴ ἐστιν αἰσχρόν.
εἰ δὲ Τρῶες εὐτὔχοῖεν ὅδε ἦν οὐδέν.
τάδε δῶρα δέξεται ἐκεῖνος ἐς χεῖρα.
τοῦδε δὲ πόνου καὶ ἐγὼ σοὶ συλλήψομαι.
οὐκέτι οὖν ἦν ἐν ἐλπίσιν ἄκούσασα ταῦτα.
μάλιστα, καὶ δοξάζω γε ἐγὼ σὲ πείσειν.
ἀλλὰ φεύγετε ἔξω, ὦ τέκνα, δόμων ἀρχαίων.
ὁ δὲ εἶπε, ἡμἴσυ ἐστὶ παντὸς μεῖζον.
ἡμεῖς μὲν φὔγῇ ἀπαίρομεν ἐκ τῆσδε γῆς.
ὅστις γὰρ βροτῶν εὐτὔχεῖ σώζει οἶκον.
ὀμώμοκε ἡ γλῶσσα ἀνώμοτος δὲ ἡ φρήν.
πρὸς τὰ ἀγἄθὰ συμφορὰ ἕρπει καταντης.

Note.—Thirty additional Easy Exercises will be found at page 145.

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III.

σὺ δὲ χέρα ὁπλίζεις ὡς τί πρὸς τάδε δρᾱσων ;
ἀλλὰ ἡ δόξα σοὶ ὦ τᾰλαινα συντέθνηκε.
ὄψει δέ με σὺν σοὶ ὅταν δέῃ καρτεροῦντα.
πῶς δὲ οὐ προδοὺς σὸν πατέρα εἶ σὺ κάκιστος.
τόδε γέρας ἐστὶν ἀρχαῖον Ἀγᾰμέμνονος.
ἐς βρότειον χέρα οὐκ ἔπεμψά σε τρέφειν.
ὁ δὲ οὐ λήξει αὖ λέγων τὸν αὐτὸν μῦθον.
ἔλθοις, φῠλᾰκα γὰρ στρᾰτοῦ φημὶ δὴ σὲ εἶναι.
ὁ δὲ δοῦλος σφάζει τὸν δεσπότην ὥς τινα βοῦν.
θᾰνεῖν δὲ οὐ θέμις τοῦτον πρὸς σῆς χειρός.
μή νυν σκόπει τὰ μακρὰν, μεθεὶς τὰ ἐγγῠθεν.
λέγοιμι ἂν σὲ ἔχειν ὄμματα ἐχθίστου κῠνός.

IV.

μὴ ἐξαλείψῃς με ὦ ἀρὰ τάλαινα πατρός.
ἐς οὐρᾰνὸν δὲ κρᾶτα ὀρθόν οὖς τε ἔστησαν.
σὺ δὲ φαίνει κακὸς ἐν ἐκείνῳ τε καὶ ἐν ἐμοί.
ἡ ἀπαρνηθεῖσα μὴ τὰ ἐμὰ κρᾰτη σῡλᾶν.
μέγαν ξῠνέσει πλούτῳ, γένει τε καὶ ἀνδρείᾳ.
ἃ βούλει ἕτοιμα τὰ ἀπὸ ἐμοῦ· τί δὲ δρᾱσεις ;
ἧς δεκᾰδος καὶ σὺ οὐ σοφὸς γεγὼς φαίνει.
συμμίξας δὲ ἔχεις δῶμα λαμπρὸν θολερῷ.
πῶς ἂν οὖν ἔτι πόλις ἂν ἰσχῡρὰ γένοιτο ;
καὶ λαμπρός ἐστὶ ὁ χρῄζων ταῦτα χρήματα.
ὅταν γὰρ πόλεμος ἐς πόλεως[1] ψῆφον ἔλθῃ.
ὕτοι ἔτι ἄρα ὀρθῶς κεραύνιον Κᾰπᾰνέως.

V.

παρὰ κρήνην αὐτὴν Ἄρεος ὄχλον τε ἱππότην.
τοιαῦτά τε δρῶμεν ἃ ἂν σὺ θέλων τυγχάνῃς.

[1] Scanned as an iambus.

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ὡς οὐκέτι ἀναστρέψοι πόδα ἐς τήνδε γῆν.
ὁ δὲ φέρων τὸ αὐτὸ βᾶρος πημονῆς ἦλθε.
εἴθε ὦ μῖσος ὄλοιο καὶ ὁ σὲ πέμψας ἀνήρ.
ἐξαίφνης δὲ ὁρῶ σφε ἐπεὶ ἔληξεν τῶνδε.
ὦ πάτερ, καὶ ἐμὲ θἄνεῖν κρεῖσσον καὶ τόνδε.
πεισθῆτι, ὦ γύναι, προσπίτνω σε γόνασιν.
ἥκω· σὺ σῶσον ἐν κακοῖς σὺ ἐλέησον με.
ἥκιστα· οὐκ ἔστι ὅπως ὄψομαί ποτε τοῦτο.
τί αὖ παραφρονεῖς ; τί λεύσσεις τὸν ἄνω κύκλον ;
τόδε γὰρ τὸ κακὸν οὐκ ἐᾷ με ὀρθοῦσθαι ἔτι.

[The student will now be able to begin translating from English. Most of the words he will (at first) find in the Vocabulary below the Exercise. When the words recur they will not usually be given again ; but if he cannot find a word, or forgets it, he has only to turn to the Vocabulary at the end.]

VI.

1. There is not [one] of mortals who shall be delivered.
2. It is permitted [us] to behold a free day.
3. For it is disgraceful not to love [one's] parent.
4. Do thou then guard these [words] for me within thy heart.
5. But nothing [is] dearer than glory to the good.
6. Angry offspring of the hateful lion.
7. He has died, leaving great wealth and glory.
8. This [man] was the greatest of those who stood by me.

1. *mortal*, θνητός ; *who*, ὅς or ὅστις ; *deliver*, ἐκσώζω.
2. *permitted*, ἔξεστι ; *behold*, ὁράω, εἰσοράω ; *free*, ἐλεύθερος ; *day*, ἡμέρα, ἦμαρ.
3. *disgraceful*, αἰσχρός ; *love*, φῐλέω ; *parent*, ὁ τεκών.
4. *then* (enclitic), νυν ; *guard*, φῠλάσσω ; *within*, ἔσω ; *heart*, φρήν, φρένες.
5. *nothing*, οὐδέν ; *dear*, φίλος ; *glory*, δόξα, κλέος ; *good*, ἐσθλός, χρηστός.
6. *angry*, δυσμενής ; *offspring*, βλάστημα (plur.) ; *hateful*, ἐχθρός ; *lion*, λέων.
7. *die*, θνήσκω ; *leave*, λείπω ; *great*, μέγας ; *wealth*, πλοῦτος.
8. *this*, οὗτος, ὅδε ; *who stood by*, use part. of παρίστημι.

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9. Many perished in want of a general.
10. The ancient law of the gods was destroyed.

9. *many*, πολύς; *perish*, ἀπόλλυμαι, διόλλυμαι; *in want*, ἐνδεής, adj.; *general*, στρᾰτηλᾰ́της.
10. *ancient*, πᾰ́λαιός; *law*, νόμος; *god*, θεός, δαίμων; *destroy*, διαφθείρω.

VII.

1. But go out as quickly as possible, do not speak words.
2. But we ought either to live well or to die well.
3. A woman labouring much prospers much.
4. I would not become an assistant to him.
5. He lifted his hands to the rising of the sun.
6. This is a propitious day to men.
7. How does it befit a general to leave his army?
8. All the snow is melted from the high rock.
9. The spring is here, and again I see the sun.
10. We will say few things but just.

1. *go out*, ἔξειμι; *as quickly as possible*, ὡς τᾰ́χιστα; *speak*, λέγω; *words*, λόγος.
2. *ought*, δεῖ, χρή, χρεών; *live*, ζάω; *well*, καλῶς, εὖ.
3. *woman*, γῦνή; *labour*, πονέω; *much*, πολύ, πολλά, κάρτα; *prosper*, εὐτῠχέω, εὐδαιμονέω.
4. *become*, γίγνομαι; *assistant*, συλλήπτωρ.
5. *lift*, ἐπαίρω, ἀνέχω; *hand*, χείρ; *sun*, ἥλιος; *rising*, ἀντολαί.
6. *propitious*, εὔφημος; *men*, βροτός, ἄνθρωπος.
7. *befit*, χρή, δεῖ, πρέπει; *army*, στρατός, στράτευμα.
8. *snow*, χιών; *melt*, τήκω; *high*, ὑψηλός; *rock*, πέτρα.
9. *spring*, ἔαρ; *to be here*, παρεῖναι; *again*, αὖθις, πᾰ́λιν.
10. *few*, παῦρος, βαιός; *just*, δῐ́καιος.

VIII.

1. How uncertain is fate to mortals always.
2. Hektōr has perished, a great woe to the Trojans.
3. For this book was the work of two men.

1. *uncertain*, ἀστάθμητος; *fate*, μοῖρα; *always*, ἀεί (ᾰ or ᾱ).
2. *perish*, ὄλλῡμαι; *woe*, πῆμα.
3. *book*, βιβλίον; *work*, ἔργον.

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4. The dead [woman] he will deck well with his hands.
5. They grieve ever bereft of their mother.
6. The stream of the bloody dew steeped the earth.
7. Pindăros calls water best of all.
8. One should not rear a lion's whelp in the house.
9. Man is the measure of all matters.
10. I hate a tyrant who does not rule himself.

4. *deck*, περιστέλλω; *well*, εὖ, καλῶς.
5. *grieve*, πενθέω, ἀλγέω; *bereave*, στερέω.
6. *stream*, ῥόος, ῥοή, ῥεῦμα; *bloody*, φοίνιος; *dew*, δρόσος f.; *steep*, δεύω.
7. *call*, καλέω; *water*, ὕδωρ; *best*, ἄριστος.
8. *should*, use χρή, δεῖ; *rear*, τρέφω; *whelp*, σκύμνος.
9. *measure*, μέτρον; *matters*, χρήματα.
10. *hate*, μῑσέω, στῡγέω; *tyrant*, τύραννος; *rule*, κρατέω.

IX.

1. He bathed the corpse and washed away its wounds.
2. They chase the race of wild beasts with bows.
3. Pleasure flees from mortals, as a bird from boys.
4. By second thoughts we are set straight.
5. For I have known these things long, be well assured.
6. I do not at all wonder at the ills of the old man.
7. I know not save one thing, to obey your words.
8. Will you drive me forth, and not respect my prayers?
9. You ask, but what you ask, expect no more to get.
10. Having died they do not see the sun's light.

1. *bathe*, λούω; *corpse*, νεκρός, νέκῡς; *wash away*, ἀπονίπτω; *wound*, τραῦμα.
2. *chase*, διώκω; *race*, γένος; *wild*, ἄγριος; *beast*, θήρ; *bow*, τόξον.
3. *pleasure*, ἡδονή; *flee from*, φεύγω; *bird*, ὄρνις; *boy*, παῖς.
4. *second*, ὕστερος; *thought*, γνώμη; *set straight*, ὀρθόω, ἐξορθόω.
5. *know*, *be assured*, γιγνώσκω, εἰδέναι, σάφα εἰδέναι; *long*, πάλαι.
6. *ill*, κακόν; *old man*, γέρων; *wonder*, θαυμάζω, a.
7. *save*, πλήν; *obey*, πείθομαι.
8. *drive forth*, ἐξελαύνω; *respect*, αἰδοῦμαι; *prayer*, λῑτή.
9. *ask*, αἰτέω; *expect*, ἐλπίζω; *get*, λαμβάνω.
10. *light*, φάος.

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X.

1. Eurīpĭdēs was a foe to women as they say.
2. He cherishes pride greater than befits man.
3. But the deity laughs, seeing the woes of the evil [men].
4. Be true in words; truth is ever right (neut.).
5. The boy fed flocks, a happy life.
6. Suffer ye now the corpses to be covered with earth.
7. We men enslave a man, and cities a city.
8. He is unmanly and inferior to a woman.
9. To your sorrow you would come, if the city did not send you.
10. He destroys others, himself being clear of trouble.

1. *foe*, ἐχθρός.
2. *pride*, φρόνημα; *than befits*, ἢ κατά.
3. *deity*, δαίμων; *laugh*, γελάω; *woe*, πᾶθος, δύη.
4. *be true*, ἀληθεύω; *truth*, ἀλήθεια; *right*, ὀρθός.
5. *feed*, φέρβω; *flock*, ποιμνίον; *happy*, εὐτυχής.
6. *suffer*, ἐάω; ποιν, νῦν, ἤδη; *cover*, κᾰλύπτω.
7. *enslave*, δουλόω.
8. *unmanly*, ἀνανδρος; *inferior*, ὕστερος, gen.
9. *to your sorrow*, κλαίων.
10. *clear*, ἐκτός; *trouble*, κακόν.

XI.

1. The god Prŏmētheus is ill-treated among the gods,
2. being bound with brazen fetters to the rock.
3. A winged eagle coming tears his liver,
4. but he resists not at all, though strong.
5. For he is far weaker than Zeus.
6. Having benefited much mortals of old
7. he found not any man, so as to help him,

1. *god*, θεός; *be ill-treated*, πάσχειν κακά.
2. *bind*, δέω; *brazen*, χαλκέος; *fetter*, πέδη, δεσμός.
3. *winged*, πτηνός; *eagle*, αἰετός; *tears*, σπᾰράσσω; *liver*, ἧπᾰρ; *coming*, μολών, ἐλθών.
4. *resist*, ἐναντιοῦμαι; *not at all*, οὐδέν; *strong*, ἰσχῡρός; *though*, περ or καίπερ with part.
5. *weak*, ἀσθενής; *far*, πολλῷ, πολύ.
6. *benefit*, ὠφελεῖν, εὐεργετεῖν; *of old*, πάλαι, ποτέ.
7. *find*, εὑρίσκω; *so as to*, ὥστε; *help*, ἐπωφελεῖν, βοηθεῖν.

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8. but when the time of ten-thousand years had passed,
9. he had then deliverance and release from trials.
10. For the god Hērăkles came and saved him.

8. *ten thousand*, μῦρίος; *year*, ἔτος; *pass*, παρέρχομαι.
9. *deliverance*, *release*, } λῦσις, ἀπαλλᾰγή; *trials*, πόνος, δίη.
10. *save*, σώζω; *him*, νιν, σφε, αὐτόν.

XII.

1. The traveller stands leaning on a stick
2. and gazes at the high crest of the rock,
3. where neither shepherd thinks fit to feed his sheep,
4. nor has man come hither, but goats alone.
5. Then he hears a sound louder than thunder,
6. and from the crags he sees ice falling
7. like some fine powder of salt, or of white dust,
8. and straightway the stream, dashing down on the vales,
9. ravages everything, the houses of the shepherds,
10. and the tall pines, and the gifts of the fruitful earth.

1. *traveller*, ὁδίτης, ὁδοίπορος; *leaning*, ἐγκλῐθείς, προσκλιθείς; *stick*, βακτηρία.
2. *gazes*, εἰσοράω, εἰσαθρέω; *high*, ὑψηρεφής, ὑψηλός; *crest*, κρῆμνος.
3. *shepherd*, ποιμήν; *think fit*, ἀξιόω; *feed*, τρέφω; *sheep*, βοτά.
4. *hither*, δεῦρο; *goats*, αἶγες.
5. *sound*, κτῦπος; *louder*, μείζων; *thunder*, βροντή.
6. *crag*, πᾶγος.
7. *fine*, λεπτός; *powder*, ψῆγμα; *salt*, ἅλες (ᾰ); *dust*, σποδός, f.; *white*, λευκός.
8. *stream*, ῥόος, ῥοή, ῥεῖθρον; *dash down on*, ἐγκατασκήπτω; *vale*, νᾶπη.
9. *ravage*, ἄγειν φέρειν τε.
10. *pine*, πευκή; *tall*, μᾰκρός; *gift*, δῶρον; *fruitful*, ἔγκαρπος.

XIII.

1. A viper bit the foot of Phĭloctētes:
2. and he lay on the Lemnian shore subdued by disease,
3. deserted of all his comrades in his misery;

1. *viper*, ἔχιδνα; *bite*, δάκνω; *foot*, πούς.
2. *lie*, κεῖμαι; *shore*, ἀκτή; *subdued*, δαμείς; *disease*, νόσος.
3. *desert*, μονόω; *comrade*, ἑταῖρος; *misery*, κακά.

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4. nor did he come to the Trojan land, whither he was sent.
5. So did he vex all the Hellēnes with his cries.
6. And he had not, save his bow, so as to find sustenance,
7. and labouring with his disease he with difficulty caught his game.
8. But since it was fated Troy should fall by this bow,
9. Odysseus coming, and the son of Achilles with him,
10. led away the man, having persuaded him by guile.

4. *Trojan*, Τρωάς, ἄδος; *whither*, οἷ, οἷπερ; *send*, στέλλω.
5. *vex*, λῡπέω; *cries*, βοή, or use part., βοάω.
6. *save*, πλήν; βοιο, τόξον; *find*, εὑρίσκω; *sustenance*, βίος, τροφή.
7. *labour*, πονέω; *with difficulty*, μόλις; *catch*, αἱρέω; *game*, θηρα.
8. *it was fated*, ἔδει; *fall*, πίπτω.
9. *son*, παῖς; *with him*, ὁμοῦ, ἅμα.
10. *lead away*, ἀπάγω; *persuade*, πείθω; *guile*, δόλος.

XIV.

1. A. Do you wish me to sum up this tale in brief?
2. B. Say whatever you wish: for you are not given to silence.
3. A. You never shall take these children from the land.
4. B. Hear me too then in turn, if you will, again.
5. A. I will hear: for indeed I too ought to hear.
6. B. I will take and lead-away the children, in spite of thee.
7. A. First then must you venture with arms.
8. B. I have ventured troubles worse than these.
9. A. Will you dare to oppose all in battle?
10. B. [to all] whoever at least will dare to insult overmuch.

1. *sum up*, συνάπτω; *tale*, λόγος; *in brief*, ἐν βραχεῖ.
2. *whatever*, εἴ τι, ὅτι; *given to silence*, σιγηλός.
3. *shall*, fut., or ἄν with opt.; *take*, λαμβάνω.
4. *hear in turn*, ἀντᾰκούω.
5. *for indeed*, οὐ γὰρ ἀλλά.
6. *take and*, part.; *in spite*, πρὸς βίᾱν.
7. *first*, πρῶτον, πρῶτα; *venture*, κινδῡνεύω (verbal); *arms*, ὅπλα.
8. *have ventured*, § 50; *trouble*, πόνος; *worse*, ἀλγῑων.
9. *dare*, τολμάω; *oppose*, ἐναντιόομαι: *battle*, μᾰχη.
10. *whoever*, ὅσοι; *at least*, γε; *insult*, ὑβρίζω; *overmuch*, ἄγᾱν.

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XV.

1. A. O king! hear, respect a mother's prayers.
2. B. 'Tis not [the part] of prisoners to be wroth with calamity.
3. A. But must I not grieve if I shall be bereft of my child?
4. B. And yet you must be bereft: know then this.
5. A. Do not cast out this cruel word at me.
6. B. But if I pity her, the army will not approve this.
7. A. It is thine to rule, not to serve the army.
8. B. But it is no disgrace to serve justly.
9. A. Well, anyhow, let me die with the maiden.
10. B. I say I will not allow it: for one suffices being slaughtered.

1. *king*, ἄναξ; *mother*, μήτηρ.
2. *prisoner*, αἰχμάλωτος; *be wroth*, θυμόομαι, χαλεπαίνω, δυσχεραίνω; *calamity*, κακα.
3. *grieve*, στένω.
4. *and yet*, καὶ μήν, καίτοι; *know*, ἐπίσταμαι.
5. *cast out*, ἐκβάλλω, ἐκρίπτω; *cruel*, ὠμός.
6. *pity*, οἰκτίζω, οἰκτείρω; *army*, στρατός; *approve*, αἰνέω.
7. *serve*, ὑπηρετεῖν.
8. *disgrace*, αἰσχρόν; *justly*, ἐνδίκως.
9. *well, anyhow*, ἀλλ' οὖν; *die with*, συνθνήσκω; *maiden*, παρθένος.
10. *suffice*, ἀρκεῖ; *slaughter*, σφάζω.

XVI.

1. Tantalus was at first a happy man,
2. being counted worthy to share the gods' feast,
3. but though treated well in such wise, he was not prudent,
4. but stole the immortal food, unseen by the gods,
5. and gave it to mortals, daring a base deed,
6. but when all became known to the gods

1. *happy*, εὐδαίμων, εὐτυχής.
2. *count worthy*, ἀξιόω; *share*, μετέχω; *feast*, τράπεζα, δαίς.
3. *though*, περ or καίπερ, participle; *in such wise*, τοιάδε; *be prudent*, σωφρονεῖν.
4. *steal*, κλέπτω; *immortal*, ἄμβροτος; *food*, βορά; *unseen by*, use λανθάνω.
5. *deed*, ἔργον, πρᾶγμα.
6. *know*, δῆλον, σαφές.

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7. they punished terribly the impious one ;
8. for he stands in the mid streams of the lake
9. desiring to soften the heat of thirst with drink,
10. but the water ever retires, not to touch his lip.

7. *punish*, ζημίοω ; *terribly*, ἐμφόβως ; *impious*, δυσσεβής.
8. *mid*, μέσος ; *lake*, λίμνη.
9. *soften*, πρᾶΰνω (ῡ); *heat*, καῦμα; *thirst*, δίψα ; *drink*, ποτόν.
10. *water*, ὕδωρ, δρόσος, κῦμα ; *retire*, ἀπορρέω ; *touch*, θιγγάνω ; *lip*, χεῖλος.

XVII.

1. I, Dēmētēr, come, leaving the houses of the gods,
2. and I wander everywhere seeking my child alway,
3. whom the king among the dead seized by violence,
4. and bore away with his horses to the dwellings of those below ;
5. for her playing in the meadow once
6. of Enna he saw, in the midst of her maidens,
7. adorning woven chaplets of roses and violets ;
8. and immediately subdued with the soft dart of love
9. he snatched off the girl, weeping in vain,
10. and having married her, he holds her in the sunless houses.

1. *come*, ἥκω.
2. *wander*, ἀλάομαι ; *everywhere*, πανταχοῦ, πάντῃ ; *seek*, ζητοῦ.
3. *dead*, νεκροί ; *seize*, ἁρπάζω ; *violence*, βία.
4. *horse*, ἵππος ; *dwelling*, δῶμα *those below*, νέρτερος.
5. *play*, παίζω ; *meadow*, λειμών.
6. *see*, ὅρα.
7. *adorn*, κοσμέω ; *woven*, πλεκτός ; *chaplet*, στέφος, στέφανος ; *rose*, ῥόδον ; *violet*, ἴον.
8. *immediately*, εὐθύς ; *soft*, μαλθακός ; *dart*, βέλος ; *love*, ἔρως.
9. *snatch off*, ἐξαρπάζω ; *weep*, κλαίω ; *in vain*, μάτην.
10. *marry*, γαμέω ; *sunless*, ἀνήλιος.

XVIII.

1. A. Why hast thou fetched me out, to come outside the house ?
2. B. Know that our foe is coming hither.

1. *fetch out*, ἐκπέμπεσθαι ; *outside*, ἔξω.
2. *come*, προσστείχω, ἔρπω.

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3. A. Coming alone or with many friends?
4. B. Alone: and the deed one might accomplish more easily.
5. A. What deed is this thou hast spoken of? to slay him with the hand?
6. B. [Yes,] for nothing is dearer than vengeance.
7. A. And how? with stones? or shall we seek a sword?
8. B. With stones: for it is time to hasten, not to delay.
9. A. And what shall we suffer if the city learns this?
10. B. But there is no one here who shall tell it to the city.

3. *coming*, acc.; *with* 2-syll. prep. last, § 57.
4. *accomplish*, ἐκτελέω, ἐκπράσσω; *easy*, ῥᾴδιος.
5. See § 59.
6. *vengeance*, τιμωρία.
7. *stone*, λίθος; *seek*, ζητέω; *sword*, ξίφος.
8. *it is time*, ἀκμή; *hasten*, σπεύδω, ἐγκονέω; *delay*, τρίβω, μέλλω.
9. *suffer*, πάσχω.

XIX.

1. And thus he leapt upon the car, and the reins
2. and whip he seized in his hands, eager for the race,
3. and all the people in the city, as he went out,
4. seeing marvelled, how noble he was upon his chariot;
5. but when he came to the gates of the furthest court
6. a divine fear suddenly fell on the horses,
7. so that, pricking their ear, the yoke from their necks
8. they shook, they hurled off, affrighted,
9. and he tangled in the reins was dragged on,
10. and lay gasping forth a bloody stream.

1. *leapt*, ἐφάλλομαι; *car*, δίφρος, ἅρμα; *reins*, ἡνίαι.
2. *whip*, μάστιξ; *eager*, ἱμείρων; *race*, δρόμος.
3. *people*, πλῆθος; *city*, ἄστυ; *go out*, ἐξιέναι.
4. *how noble*, οἷος.
5. *gate*, πύλη; *furthest*, ἔσχατος; *court*, αὐλή.
6. *divine*, θεῖος; *suddenly*, ἐξαίφνης; *fall on*, κατέχω.
7. *prick ear*, ὀρθὸν οὖς ἱστάναι; *yoke*, ζυγόν; *neck*, αὐχήν.
8. *shake*, σείω; *hurt*, ῥίπτω (comp.); *affright*, πτοέω.
9. *tangle*, ἐμποδίζω; *drag on*, ἑφέλκω.
10. *gasp forth*, ἐκφυσάω; *bloody*, αἱματηρός.

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XX.

A. Come here, mother, for we wish to learn something,
for what is fated all thou seemest to know.
B. Say what thou wishest, for we will show all,
but those who ask must give gold.
A. Behold, I have given it. And explain this clearly,
with what lot of life must I meet?
B. Looking at thy hand I see many woes
awaiting thee: but thou shalt find a noble marriage.
A. Begone, basest woman, nor lie more to me,
for I have already found a most excellent husband.

(Both the speakers are women.)

1. *come here*, προσέρχομαι.
2. *be fated*, πεπρῶσθαι; *seem*, δοκεῖν.
3. *show*, δηλόω.
4. *ask*, ἐρωτάω; *gold*, χρῡσός.
5. *explain*, ἐξηγεῖσθαι.
6. *lot*, μοῖρα; *I*, use δδε; *meet*, say 'be yoked with,' συζεύγνυμι.
8. *await*, μένω; *noble*, ἄριστος.
9. *begone*, ἔρρε, φθείρου; *lie*, ψεύδεσθαι.
10. *excellent*, ἔξοχος; *husband*, πόσις.

XXI.

When he came to the wood, three aged maidens
he met, who standing near
sang all the future, how it was fated
he should have the throne and rule the land,
and hearing this to his wife with speed
he told the matter, and [to them] counselling
it seemed good to slay the king with guile.
So he received him to his house and entertained him:
but at night, when all the house was hushed,

1. *wood*, ὕλη: put *aged* next line.
2. *aged*, γραιά; *meet*, συνάντομαι; *near*, πέλας, ἄγχι.
3. *sing*, ᾄδω; *future*, τὸ μέλλον; *fated*, πεπρωμένον.
4. *have*, ἴσχω, ἔχω; *rule*, δεσπόζω, τῡραννεύω.
6. *tell*, κοινωνέω; *counsel*, βουλεύω.
7. *seem good*, δοκεῖν; *guile*, δόλος.
8. *entertain*, ξενίζω.
9. *be hushed*, σῑγάω.

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taking a dagger he entered privily the chamber
and slays first the guards, knowing nothing,
and afterward the king himself with the third blow.

10. *dagger*, μάχαιρᾰ; *privily*, λᾰθρᾱ; *chamber*, θάλᾰμος.
11. *guard*, φύλαξ.
12. *afterward*, ἔπειτᾰ; *king*, ἄναξ, δεσπότης, κοίρᾰνος, τύραννος; *blow*, πληγή.

XXII.

And going back again to my bed I slept,
and a vision appears to me in sleep:
for the horses which I had reared and used to drive,
I saw bearing the chariot as they were wont;
and two wolves from the wood leapt forth
and sprang on the horses, so as to bestride their backs,
and smote their flanks with their tails, and with savage
jaws tore the flesh from their bones.
And the colts fled goaded by the bites,
and tossed their manes affrighted with fear;
and I, warding off the beasts, awakened,
and thus was quit of nightly terrors.

1. *sleep*, εὕδω; *bed*, κοίτη, λέχος, λέκτρον; *back*, αὐθις, πάλιν.
2. *vision*, δόξᾰ, φάσμα; *appears*, παρίσταται.
3. *drive*, διφρηλᾰτέω; *had*, § 49.
4. *chariot*, plur.; *I am wont*, εἴωθα.
5. *wolf*, λύκος; *leap*, *spring*, πηδάω, ἅλλομαι (comp.).
6. *bestride*, ἐφέζω, ἐφιζᾰ́νω (acc.); *back*, νῶτον.
7. *flank*, λᾰγών; *tail*, οὐρά; *savage*, ἄγριος.
8. *jaw*, γνᾰθος, f.; *tear*, σπαράσσω; *flesh*, σάρξ; *bone*, ὀστέον.
9. *colt*, πῶλος; *goad*, κεντέω; *bite*, δῆγμα.
10. *mane*, χαίτη.
11. *ward off*, ἀμύνω; *awaken*, ἐγείρω (comp.); *be quit*, ἀπαλλάσσεσθαι (ἐξ-).
12. *nightly*, νύχιος, ἔννυχος; *terror*, δεῖμα, φόβος.

XXIII.

A. Farewell, lady: and what recompence shall I give thee,
when again arrived at the Keltic land?
B. Dost thou know, I pray, Pleurōn, city of the Phokaeans?

1. *farewell*, χαῖρε; *lady*, δέσποινα, γύναι; *recompence*, χᾰρῐ́ς.
2. *arrive*, ἀφικνοῦμαι.
3. *I pray*, Eth. dat.

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A. How could I help knowing my country?
B. Tell something, I pray, to the Sīsŭphĭdai there.
A. But know that thou hast spoken the name of my kindred.
B. Do you then know Philŏchŏros, the youth?
A. Why, what have you to do with Philochoros, lady?
B. He had once a sister, whom he lost.
A. And he ever seeks her, and now thou seest him here.
B. You have found her then: for I am she who is sought
A. Have I thee in my arms? B. As henceforward mayst thou ever have me!

Consult § 76 all through.

4. *how . . . help*, use πῶς οὐ and μέλλειν; *country*, πάτρα, πατρίς.
5. *there*, τοῖς ἐκεῖσε.
6. *name*, ὄνομα; *kindred*, σύγγονοι, συγγενεῖς.
7. *youth*, νεᾱνίας.
8. *why*, γάρ; *to do with*, use μέτεστι and two datives.
9. *sister*, ἀδελφή; *once*, ποτέ, πρίν, πάλαι; *lose*, ἀπόλλυμι.
12. *sought*, use art. and part.

XXIV.

A. It is just to bury the dead in the earth.
B. By what words do you show this to be right?
A. Well, I tell thee, for even if you (*plur.*) have suffered something
from the enemy, yet now having died
they have paid full penalty for what you suffered:
and I will enter on a second course of argument to thee:
for when a man is dead, the parts are divided,
and at once the spirit indeed goes off to the air,
and the body to mother earth, from whom it sprang.

1. *bury*, θάπτω.
3. *well*, καὶ δή.
4. *from*, πρός, ἐκ, ὑπὸ, g.; *enemy*, πολέμιος.
5. *pay*, δοῦναι; *full*, τελεῖος.
6. *enter on*, ἐπιέναι; *course*, ὁδός; *second*, δεύτερος.
7. *part*, μέρος; *divide*, σχίζω.
8. *spirit*, πνεῦμα; *air*, αἰθήρ.
9. *spring*, ἐκφῦναι.

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Why then will you deprive the earth of what it ought to receive? 10
Do you think thus to wrong the dead?
No; but the living too; for the brave
would become cowards if you laid down this law.

10. *deprive*, στερέω.
11. *think*, δοκῶ; *wrong*, κακουργεῖν.
12. *live*, ζῶ; *brave*, ἄλκῖμος.
13. *coward*, δειλός; *lay down*, θεῖναι.

XXV.

Laocoon.

The father was sacrificing, and the sons, to the gods.
And from the coast of Tenedos, so as to cross the sea,
two snakes were creeping, a fierce portent,
lashing with their tails the swell of the sea-surge,
and with terrible jaws hissing out slaughter; 5
and the father seeing it shuddered, and uttered a cry,
O children, shall we not fly the deadly portent?
for this terror is not without some god.
He still was speaking: and they rushing on with speed,
the snakes, seized first the sire 10
with twining coils, then the wretched sons
and broke their bones, and crushed their body.

1. *sacrifice*, θύω.
2. *coast*, ἀκτή; *cross*, νωτίζω; *sea*, πόντος.
3. *snake*, δράκων, ὄφις; *creep*, ἕρπω; *fierce*, ἄγριος; *portent*, τέρας.
4. *lash*, παίω; *tail*, οὐρά; *swell*, οἴδμα; *sea* (adj.), πόντιος; *surge*, σάλος.
5. *terrible*, δεινός, ἔμφοβος; *jaw*, γνάθος, f.; *hiss out*, σίζω; *slaughter*, φόνος.
6. *shudder*, φρίσσω; *utter*, ἐξίημι.
7. *fly*, φεύγω with acc.; *deadly*, ὀλέθριος.
8. *terror*, δεῖμα, φόβος; *without*, ἄτερ, ἄνευ.
9. *speak*, ἀγορεύω, λέγω; *rush on*, ἐπάσσω; *with speed*, δρόμῳ.
10. *seize*, μάρπτω; *first*, πρῶτον, πρῶτα; *sire*, πατήρ, γεννήτωρ.
11. *twining*, πλεκτός; *coil*, σπεῖρα; *then*, εἶτα, ἔπειτα; *wretched*, ἄθλιος, δυστυχής.
12. *bone*, ὀστοῦν; *break*, θρύπτω; *crush*, συρρήγνυμι; *body*, δέμας.

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XXVI.

How, O ye that have wrought greatest mischief (*plur.*),
do the spies of the enemy having come thus
escape your notice, and the troops (say *army*) were slain?
And neither when they entered (*partic.*) the camp (*plur.*), did ye repel them,
nor when they departed. Who shall pay the penalty for this
but thou; for thou art guard of this army?
And all are gone, at the cowardice of the Scythians
laughing much (*plur.*), and at me the leader.
Now be well assured of this, I have sworn by father Zeus,
either most speedily a death by stoning to die
awaits thee doing such things; or reckon ye
Eumenes to be unmanly and base!

1. πῆμα, ἐξεργάζομαι.
2. *spy*, κατάσκοπος.
3. λήθω, κατασφάζω.
4. *repel*, ἐξαπωθέω.
5. *pay penalty*, τίνειν δίκην.
6. but, πλήν.
7. φροῦδος, δειλία or κακανδρία, Σκῦθαι.
8. ἐγγελῶ, στρατηλάτης.
9. οἶδα, ὄμνυμι (say *Zeus has been sworn by*).
10. *either*, ἤτοι; *death by stoning*, λεύσιμος μόρος.
11. τοιόσδε, νομίζω.
12. ὁ Εὐμένης; *base*, κακός.

XXVII.

A. But say, what sort of habitation shall I hold in this land?
B. One void of all trouble. But do thou accept it?
A. Well then, I have accepted! But what honour awaits me?
B. Thou alone shalt make all men's houses blest.
A. Will you effect this too, that I should be so strong?

N.B. Both speakers are females.

1. ἕδρα, *in this* = *of this*.
2. ἔρημος, οἰζύς (f.), δέχομαι.
3. *me*, dative.
4. *make*, τίθημι.
5. σθένω, *am strong*; *that*, ὥστε.

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B. [Yes,] for to him that reverences thee all things shall prosper.
A. And yet I fear, lest this is not sure thou sayest.
B. Now never may it befall me to say what I will not fulfil.
A. And verily that would be unworthy of a deity.
B. Be assured then that I say all with truth.
A. You seem to appease me, and I will cease from bitter wrath.
B. When you have ceased you will have both these and me for friends.

6. *reverence*, σέβω; *prosper*, καλῶς ἔχειν; *all* = nihil non.
7. πιστός, *lest this not sure thou sayest.*
8. *befall*, γίγνομαι, τελέω.
9. *verily*, κάρτα.
10. οἶδα, *with* dat. or prep. and case.
11. θέλγω, *cease*, middle; πικρός.
12. Perfect participle.

XXVIII.

I know that there are many bad customs
(for folly never fails among mortals)
but none worse than this. For in Greece,
whenever an army triumphs over the foe,
men do not think this the achievement of the fighters,
but the leader alone wins the glory,
who brandishing his spear—one among ten thousand others,
doing no more than one, has more credit.
And then sitting proudly in the city
is proudest of all, and seems to the rest
to be a most gallant man and useful to the city
for things which not he, but the whole army did.

1. *many* and *bad*; *custom*, νόμος.
2. μωρία, ἐκλείπω.
4. *triumphs* = *sets up trophies* (τροπαῖον); *over* = *of* (*i.e.* genit.).
5. ἔργον ἡγοῦμαι, omit *men.*
6. *win*, ἄρνυμαι, εὑρίσκω.
7. πάλλω, *among* = μετά.
8. δρῶ, λόγος.
9. σεμνός.
10. φρονεῖν μέγαλα.
11. χρήσιμος.
12. *for* = *on the strength of* (ἐπί).

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XXIX.

ATHLETES.

For there being ten thousand plagues in Greece,
none is worse than the race of athletes,
who first neither learn how to live well
nor would be able. For how [could one] who has not
leisure, ground down in useless labours,
ever find a pleasant life?
Nor again does he find wisdom, a glorious lot,
nor among the citizens does he have honour nor offices,
but brilliant in their youth and ornaments of the city
they go to and fro: but when bitter old age assails them
they lose their beauty, into disgrace
being cast, as a cloak having lost its nap.

1. *plague*, κακόν.
2. ἀθλητής.
3. πρῶτα μέν.
5. σχολή, τετριμμένος, ἄχρηστος.
6. *could* comes in here.
7. *does he find*, use [gnomic] aorist; *wisdom*, φρόνησις; *glorious*, εὐκλεής.
8. *honour*, δόξα; *offices*, ἀρχαί.
9. λαμπρός, ἄγαλμα.
10. *go to and fro*, φοιτάω; γῆρας, προσπίπτω.
11. ἀπώλεσα, ἀτιμία.
12. *cloak*, τρῖβων; *lose*, ἐκβάλλω; *nap*, κρόκη.

XXX.

ATHLETES.

And I blame this custom of the Greeks
who for the sake of these gathering assemblies,
praise the useless victories of an athlete.
For who having wrestled, who having run well with his foot,
who having lifted the quoit, or struck the jaw with his fist,
idly sporting has benefited his city?

1. ἐμεμψάμην.
2. *for the sake*, ἕκᾱτι; *assembly*, σύλλογος; *gather*, ποιεῖσθαι.
3. ἀνὴρ ἀθλητής, κράτη.
4. παλαίω.
5. δίσκον αἴρειν, γνάθον πυγμῇ θενών.
6. μάταιος, παίζω, ὠφελεῖν.

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Will they fight with their foes, in their hands
holding quoits? or with their feet empty balls
striking, will they drive out the enemy from the land?
When war is present these things appear foolish.
Wherefore rather the wise and the good
ought to be crowned, and whosoever rules the city
best, being a prudent and just man.

8. κενός, σφαῖρα.
9. θείνω.
10. μῶρος.
11. *wherefore*, πρὸς ταῦτα.
12. στέφεσθαι, εὐθύνω.
13. σώφρων.

Note.—Thirty additional Easy Exercises will be found at page 145.

[From this point onwards the pieces will all be select passages of English poetry, graduated so as to begin with the easier pieces, or pieces which with our notes are made the easier.]

XXXI.

AE. And to what friends should I for aid apply?
ME. The royal race of Temenus, in Argos—
AE. That house, like ours, intestine murder maims.
ME. Thy Spartan cousins, Procles and his brother—
AE. Love a won cause, but not a cause to win.
ME. My father, then, and his Arcadian chiefs—
AE. Mean still to keep aloof from Dorian broil.
ME. Wait, then, until sufficient help appears.
AE. Orestes in Mycenae had no more.
ME. He to fulfil an order raised his hand.
AE. What order more precise had he than I?

Consult § 76 throughout.

1. *ask* (αἰτήσομαι), *to aid.*
2. say *we know the men of Temenus*, Τημενεῖοι.
3. *these also . . . has equally injured*; *intestine*, ἐγγενής.
4. *from Sparta*, Σπάρτης ἄπο. See § 57.
5. say *love* [*men*] *having won, not trying* [*love* is plural, continued from last line].
6. Ἀρκάδες τᾶγοί.
7. ἀποστᾰτεῖν.
10. *Mycenae*, say Ἄργος if you like.
11. *order*, ἐντολή.

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ME. Apollo peal'd it from his Delphian cave.
AE. A mother's murder needed hest divine.
ME. He had a hest, at least, and thou hast none.
AE. The gods command not where the heart speaks clear.
ME. Thou wilt destroy, I see, thyself and us.

M. ARNOLD.

12. *precise*, σαφής.
13. *pealed*, uttered, λάσκω; ἄπο at end of line.
14. insert γάρ [he is admitting but explaining line 13]; use μητροκτονεῖν.
15. *where*, say *if* or *to whom*.
16. *I see*, use καὶ μήν at beginning.

XXXII.

Gloster—Buckingham.

GLOS. Alas, why would you heap these cares on me?
I am unfit for state and majesty:
I do beseech you, take it not amiss,
I cannot nor I will not yield to you.
BUCK. If you refuse it,—as, in love and zeal,
loath to depose the child, your brother's son;
as well we know your tenderness of heart
and gentle, kind, effeminate remorse,
which we have noted in you to your kin,
and equally indeed to all estates,—
yet whether you accept our suit or no,
your brother's son shall never reign our king;

1. *heap on*, ἐμβάλλω.
2. *I am*, say 'who am'; *unfit for* = 'not such as to'; *state and majesty*, simply = 'rule.'
3. *take not amiss* = 'forgive me.'
5-6. 'If you reject it and will not endure to deprive' [omit *love* and *zeal*].
7. 'we know you are kind,' οὐλανθάνεις (or λέληθας) ὤν, etc.
8. 'and have a gentle nature as of a woman.'
10. *all estates*, say 'all the people.'
11. *you accept our suit*, simply 'these things seem good, you approve of this,' etc.
12. *shall never reign*, use οὐ μή.

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but we will plant some other in the throne,
to the disgrace and downfall of your house:
and in this resolution here we leave you.—
Come, citizens: we will entreat no more.

SHAKESPEARE.

13-14. transpose the lines; 'wiping out (ἐξαλείφω) your dishonoured race we will establish (ἱδρύω) some one else.'
15. *in this resolution* = 'these things being resolved': (δοκῶ), use absolute construction introduced by ὡς.
16. *let these things be* (ἐάω); 'enough of prayers.'

XXXIII.

HERALD.

There now they rest; but me the king bade bear
good tidings to rejoice this town and thee.
Wherefore be glad, and all ye give much thanks,
for fallen is all the trouble of Calydon.

ALTHÆA.

Laud ye the gods; for this they have given is good,
and what shall be they hidē until their time.
Much good and somewhat grievous hast thou said,
and either well; but let all sad things be,
till all have made before the prosperous gods
burnt-offering, and pour'd out the floral wine.
Look fair, O gods, and favourable; for we
praise you with no false heart or flattering mouth,
being merciful, but with pure souls and prayer.

1. *rest*, κάθηνται.
2. 'these things to you and the land, a joy of good tidings,' χάρμ' εὐάγγελον. See § 69.
3. 'so that it is right' (δεῖ, εἰκός, χρεών, etc.).
4. *Calydon*, say 'this land.'
6. *what shall be*, τἄπειτα.
7. *somewhat*, ἔστιν ἥ [in some ways].
8. *either well*, 'I praise both'; *let be*, use ἐάω.
10. *floral*, εὐώδης.
11. use πλεως ὄψις or some such phrase.
12-13. make it into three lines if you cannot do it in two.
12. *false*, πλαστός, ψευδής; *flattering*, use θῶπες λόγοι or θωπεύω or ψευδοστομεῖν.
13. *pure*, ἁγνός, σώφρων, ἡγνισμένος.

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HERALD.

Thou hast prayed well; for whoso fears not these,
but once being prosperous waxes huge of heart,
him shall some new thing unaware destroy.

SWINBURNE.

15. 'puffs up his heart proud,' ἐξογκόω.

16. *unaware*, λάθρα, or use λανθάνω.

XXXIV.

King Henry—P. of Wales—Q. Margaret—Exeter.

K. Sad-hearted men, much overgrown with care,
here sits a king more woful than you are.
P. Fly, father, fly: for all your friends are fled,
and Warwick rages like a chafèd bull:
away! for death doth hold us in pursuit.
Q. Mount you, my lord; toward Berwick post amain:
Edward and Richard, like a brace of greyhounds
having the fearful flying hare in sight,
with fiery eyes sparkling for very wrath,
and bloody steel grasp'd in their ireful hands,
are at our backs: and therefore, hence amain.
E. Away, for vengeance comes along with them:
nay, stay not to expostulate; make speed;
or else come after; I'll away before.
K. Nay, take me with thee, good sweet Exeter,
not that I fear to stay, but love to go
whither the queen intends. Forward: away!

SHAKESPEARE.

1. 'bearing many heavy woes.'
2. *sits*, first person.
3. *are fled*, οἴχονται.
4. *Warwick*, Ἀχιλλεύς; *chafèd*, 'angry,' θῡμοῦσθαι.
5. *death*, θάνατος, μόρος, Ἄϊδης.
6. 'speed your horses, O king, to the city.'
7. *Edward and Richard*, διοσκοὶ Ἀτρεΐδαι; *a brace of greyhounds*, simply 'dogs' or 'Spartan dogs.'
10. *grasped*, 'shaking,' seizing,' πάλλω, μάρπτω, λαμβάνω, etc.
12. *vengeance*, τῖσις, ποινή, ἄτη.
13. 'cease from wailing.'
15. *good sweet Exeter*, 'dearest of men.'
17. *intends*, 'calls,' 'leads,' 'bids.'

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XXXV.

Mother, most sacred of all names, I come
to deprecate thy curses, not to sue
for pardon, howsoe'er to thee I seem
a sinner, and hateful in thy sight to-day.
What shall I say? thou knowest my heart and hand,
thou know'st I loved and slew him: know'st thou why?
Nay, for thou shrink'st as from a loathly thing,
and in thy soul unnatural hate is more
than thy most natural sorrow. As for me,
I feel no prick of shame, for all my woe.
For Corinth's sake, because his mind was set
on villanies: because he took to bride
power, and gat death to firstborn, and with death
falsehood and fraud and every vice of kings:
because of all these things, for Corinth's sake,
yea, therefore, mother, for thy sake and mine,
I did not fear to slay him. RHOADES.

1. 'called a holy name.'
2. *I come . . . to deprecate*, ὡς παραιτούμην.
4. *a sinner*, 'to sin most evilly.'
6. *why*, § 59. 'but why thou know'st not, but shrink'st' . . . (ἀποστρέφεσθαι with acc.).
8-9. . . . 'casting out thy natural sorrow thou cherishest unnatural hate;' *natural*, ἀνθρώπειος, κατ' ἄνθρωπον.
10. 'I am not ashamed.'
11. *Corinth*, 'the city;' 'because he chose to do shameful deeds' (προείλετο).
12. *to bride*, ἐς λέχος, ἐς λέκτρα, ἄγειν, or γαμεῖν.
15. *because of*, ἕνεκᾰ, οὕνεκᾰ, ἀντί, ἄποινᾰ, χᾰ́ριν, all with gen.
16. *for thy sake and mine*, 'helping thee and me.'
17. *to slay*, μὴ οὐ κατασφάζειν or ἀποκτεῖναι or, etc. [for μὴ οὐ see § 29].

XXXVI.

Messenger—Queen—Duchess of York.

M. The sum of all I can, I have disclosed;
why, or for what, the nobles were committed

1. 'all I know' (πάνθ' ὅσ', ὅσα, ὁπόσα); 'I have shewn' or 'said' or 'thou hast heard.
2. *nobles were committed*, 'he has imprisoned (δέω or εἴργω) the princes' (dual or plural).

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is all unknown to me, my gracious lady.
Q. Ay me, I see the ruin of my house!
the tiger now hath seized the gentle hind;
insulting tyranny begins to jet
upon the innocent and aweless throne:—
welcome, destruction, blood, and massacre!
I see, as in a map, the end of all.
D. Accursed and unquiet wrangling days!
how many of you have mine eyes beheld?
my husband lost his life to get the crown;
and often up and down my sons were toss'd,
for me to joy and weep their gain and loss;
and being seated, and domestic broils
clean over blown, themselves, the conquerors,
make war upon themselves. SHAKESPEARE.

4. *house*, 'race,' *γένος*; *ruin*, § 63.
5. *tiger*, or 'lion' or 'wolf;' *hind*, *δορκάς* or *ἔλαφος*.
6. *tyranny*, § 65; *to jet*, 'rages,' *λυσσάω, μαίνομαι*.
7. *aweless*, *ἄφοβος* [*καὶ* with *ἄφοβος* makes *κἄφοβος*, *α* long].
8. *welcome*, *χαῖρε*. Use *πολυκτόνος*, 'bloody.'
9. *map*, *γραφή* (picture).
10. 'days (*ἤματα* or *ἡμέραι*) of quarrel' (*στάσις*).
12. 'seeking to reign.'
13-14. 'my sons in many changes of fortune,
caused me now joy now sorrow.'
15-17. 'But since (*ἐξ οὗ*) domestic strife ceased,
being conquerors and seated on thrones
they make war [*paraphrase and expand*] on one another.'

XXXVII.

He, with a cheerful smile, as one whose mind
is all made up, in haste put off the rags
they had mock'd his misery with, and all in white,
his long white beard down-sweeping to the chain,
wherewith they bound him to the stake, he stood,

1. *with a smile*, *μειδιῶν*, *γελῶν*; *cheerful*, adv., neut. adj., or masc. adj.; *as one . . . made up*, use perf. of *δοκέω*.
3. *his misery*, § 63.
4. *down-sweeping*, 'letting down (*καθείς*) his . . . beard (*πώγων, γενειάς*).'
5. *stake*, *πῦρά*.

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more like an ancient father of the Church,
than heretic of these times; and still the friars
plied him, but Cranmer only shook his head;
whereat Lord Williams gave a sudden cry:—
"Make short! make short!" and so they lit the wood.
Then Cranmer lifted his left hand to heaven,
and thrust his right into the bitter flame;
and crying, in his deep voice, more than once,
"This hath offended—this unworthy hand!"
so held it till it all was burn'd.

TENNYSON.

6. *father of the church*, ἱερεύς.
7. *heretic*, ἄσεπτος, δυσσεβής; *of these times*, ὁ νῦν; *the friars*, 'they,' οἱ δέ.
8. *plied*, 'questioned;' *shook his head*, ἀναίνομαι.
9. *Lord Williams*, 'the master.'
10. *light*, ἅπτω, ἀνάπτω.
15. *until*, ἕως, ἕστε; *hold*, ἐπέχω.

XXXVIII.

CAES. He calls me "boy"; and chides, as he had power
to beat me out of Egypt; my messenger
he hath whipp'd with rods; dares me to personal combat,
Caesar to Antony;—let the old ruffian know
I have many other ways to die; meantime
laugh at his challenge.

MAEC. Caesar must think
when one so great begins to rage, he's hunted
even to falling. Give him no breath, but now

1. *chides*, κἄκοστομέω; *as he had power*, ὡς with partic.
3. *whip*, ῥαίω, πλήσσω; *dares me*, 'is eager to fight,' 'calls me out to battle.'
4. *Caesar to Antony*, compare *Aiax* 467, συμπεσὼν μόνος μόνῳ; *old ruffian*, ἄγριος γέρων.
6. *challenge*, 'letter;' *Caesar must think... falling*: sense: 'if one so great [as Antony] rages thus,
know, O king, you are hunting him nearly to destruction.'
8. *give no breath*, 'do not release' (ἀνίημι), 'press him hard.'

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make boot of his distraction: never anger
made good guard for itself.
CAES. Let our best heads
know, that to-morrow the last of many battles
we mean to fight: within our files there are
of those that served Mark Antony but late,
enough to fetch him in. See it done:
and feast the army; we have store to do 't,
and they have earn'd the waste. Poor Antony!
SHAKESPEARE.

9. *boot*, use κέρδος, κερδαίνω, etc.; *distraction*, see § 63.
10. *guard*, say 'is unguarded,' ἄφρακτος, ἀφύλακτος, ἀφρούρητος; *best heads*, § 39.
12. *within our files*, 'with us,' 'in this army,' 'are present,' etc.
15. *we have store to do it*, οὐ σπάνις.
16. *have earned the waste*, 'for their good deeds,' 'having done well,' 'as being worthy,' etc.

XXXIX.

ROM. Hold, take this letter: early in the morning
see thou deliver it to my lord and father.
Give me the light. Upon thy life I charge,
whate'er thou hear'st or see'st, stand all aloof,
and do not interrupt me in my course.
Why I descend into this bed of death
is partly to behold my lady's face:
but chiefly to take thence from her dead finger
a precious ring, a ring that I must use
in dear employment. Therefore hence, begone:

1. *hold*, ἔα, ἐπίσχες; *early*, πρῴ.
3. *light*, δᾷς, λαμπάς, λύχνος; *upon thy life*, 'if thou carest (μέλει) for life,' 'by the gods,' etc.
4. *stand aloof*, ἀποστάτέω.
6. Put this as a question and let 7 be answer; *of death*, 'of the dead,' or say 'this tomb.'
7. *partly*, πρῶτον μέν, or τὸ μέν, or τοῦτο μέν.
8. *dead finger*, 'finger (χείρ) of the dead.'
10. *in dear employment*, cognate acc., χρῆσις, χρέος.

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but if thou, jealous, dost return to pry
in what I further shall intend to do,
by heaven I will tear thee joint by joint
and strew this hungry churchyard with thy limbs.
The time and my intents are savage-wild,
more fierce and more inexorable far
than empty tigers or the roaring sea.

SHAKESPEARE.

11. *pry*, ἐξίχνοσκοπεῖν, ἐπισκοπεῖν, κατασκοπεῖν, ἰχνεύω.
14. *strew*, use διανέμω, or say 'throw;' *hungry churchyard*, ἀδηφάγον πέδον.
17. *tiger*, any beast, or 'beast' generally.

XL.

AUM. Cousin, farewell: what presence must not know,
from where you do remain let paper show
MAR. My lord, no leave take I; for I will ride,
as far as land will let me, by your side.
GAUNT. O, to what purpose dost thou hoard thy words,
that thou return'st no greeting to thy friends?
BOLING. I have too few to take my leave of you,
when the tongue's office should be prodigal
to breathe the abundant dolour of the heart.
GAUNT. Thy grief is but thy absence for a time.
BOLING. Joy absent, grief is present for that time.
GAUNT. What is six winters? they are quickly gone.
BOLING. To men in joy; but grief makes one hour ten.

1-2. Sense: 'what you cannot tell us being present, explain by writing from where you must stay.'
3. *take leave*, χαίρειν λέγω, or κελεύω; *ride by your side*, 'follow,' 'accompany.'
5. *hoard*, φθονεῖν, φείδεσθαι.
6. *return'st*, 'in turn.'
8. Put stop after line 7 and begin this line 'and yet.' Sense: 'and yet I ought to have plenty to say.'
10. Sense: 'no long absence thou lamentest.'
13. *makes one hour ten*, 'lengthens,' 'doubles.'

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GAUNT. Call it a travel that thou takest for pleasure.
BOLING. My heart will sigh when I miscall it so,
which finds it an inforced pilgrimage.

SHAKESPEARE.

14. 'think thou art travelling,' 'say thou art travelling.'
16. *which finds*, 'for I shall (or should) find;' *pilgrimage*, use verb, *ἐκβαίνω, φεύγω, ἐκπίπτω*; see § 63.

XLI.

ATALANTA.

This I have also at heart; that not for me,
not for me only or son of mine, O girls,
the gods have wrought life, and desire of life,
heart's love and heart's division; but for all
there shines one sun and one wind blows till night.
And when night comes the wind sinks and the sun,
and there is no light after, and no storm,
but sleep and much forgetfulness of things.
In such wise I gat knowledge of the gods
years hence, and heard high sayings of one most wise,
Eurythemis my mother; thus she said.
But whatsoever intolerable or glad
the swift hours weave and unweave, I go hence
toward mine and me sufficient; and what chance
the gods cast lots for and shake out on us,
that shall we take, and that much bear withal.

SWINBURNE.

1. *have at heart*, 'consider,' 'perceive,' 'know,' 'feel'; *that*, *ὅτι, ὡς, οὕνεκᾰ, ὀθούνεκα.*
4. 'love and bitter hatred.'
8. *forgetfulness of things*, *λήθη.*
9. *knowledge of the gods*, say *θεῶν πέρι.*
10. *years hence*, 'many years ago,' *πόλλ' ἔτη, ἐτῶν πρὸ πολλῶν, παλαι.*
11. *Ευρῠθεμις.*
13. *unweave*, *λύω.*
14. 'sufficient for (*ἀρκοῦσα*) myself and my own ones.'
15. *cast lots . . . shake . . . chance*, *πᾰλος, κλῆρος, τῠχη, μοῖρα, λᾰχος, πάλλω, κληρόω, νέμω, ἐκσείω.*

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XLII.

Come, come; no time for lamentation now,
nor much more cause; Samson hath quit himself
like Samson, and heroicly hath finished
a life heroic, on his enemies
fully revenged; hath left them years of mourning,
and lamentation to the sons of Caphtor,
through all Philistian bounds; to Israel
honour hath left and freedom, let but them
find courage to lay hold on this occasion;
to himself and father's house eternal fame;
and, which is best and happiest yet, all this
with God not parted from him, as was feared,
but favouring and assisting to the end.
Nothing is here for tears, nothing to wail
or knock the breast; no weakness, no contempt,
dispraise, or blame; nothing but well and fair,
and what may quiet us in a death so noble.

MILTON.

1. *time*, ἄκμή, καιρός.
2. *Samson*, ὅδε; *quit himself like Samson*, 'has done things worthy of himself,' 'preserved his own nature (φῦσις),' 'shown himself (πέφανται) such as he was born (ἔφυ).'
3. *heroicly . . . heroic*, καλὸς κἀγαθῶς.
5. *years of mourning*, 'to mourn long,' 'long-lived (μακραίων) lament.' § 63.
6. Καφθορεῖος.
7. γῆ Φιλιστία; *Israel*, 'citizens,' 'the city.'
9. *find courage*, 'dare;' *occasion*, καιρός.
11. 'but the best . . . I have not told, for he did all this with God, etc.'
14. *for tears*, 'worthy of . . .'; *wail or knock the breast*, κόπτομαι, κομμοί, οἰμωγή, or literally.
17. *what may quiet us*, 'his . . . death we may bear quietly,' or 'one should not grieve overmuch' or 'violently.'

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XLIII.

ISIAS. . . . So being asked
Whether I count it wisdom, having won,
to keep the prize or yield it, this or that,
I square my answer to the soldier's rule
that serves me for a better: might is right.

TIMOLEON. Sirs, I have heard your counsels: naught remains
but that I scrutinise their weight, and act
by what the scale determines. Now to rest.

GENERALS. Good-night, my lord.

TIMOLEON. Good-night. So Dion fell
seduced by such-like arguments, a man
who marred the perfect picture of a life
by one black smutch at ending. More than he
none loathed the vice of greatness: yet he dreamed
of arbitrary power, as 'twere a garb
which, made for base men, might take shape to fit
the limbs of noble action: so he doffed
the saving robe of honour, and did on
the poison that consumed him.

RHOADES.

2 *wisdom*, § 63.
3. omit *this or that.*
4. 'I speak in harmony with (*σύμφωνον*) the laws of battle,' or 'words fit for a soldier.'
5. 'and I know no better:' *might*, *βία*, *τὸ κρεῖσσον*.
7. *scrutinise their weight*, 'examine as in a scale (*στἄθμός*) and act as it may incline (*ῥέπω*).'
9. *good-night*, 'farewell.'
10. *seduced*, 'led astray,' 'deceived.'
11. 'who spoiled a blameless life, like a bad painter defiling the picture with foul touch (*βολή*) at the last.' Or abandon the metaphor and give the general sense: see § 74.
13. *vice of greatness*, § 63.
14. *arbitrary power*, *τὐραννὶς*.
15. *might take shape to fit*, 'which he might adapt' (*μεθαρμόζω*); omit *limbs*.
17. *did on*, *ἀμφιβάλλομαι*, *ἀμπίσχομαι*.

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XLIV.

VEN. Ho, young men! saw you, as you came,
any of all my sisters wandering here,
having a quiver girded to her side,
and clothéd in a spotted leopard's skin?
ÆN. I neither saw nor heard of any such.
But what may I, fair virgin, call your name,
whose looks set forth no mortal form to view,
nor speech bewrays aught human in thy birth?
Thou art a goddess that delud'st our eyes,
and shroud'st thy beauty in this borrowed shape:
but whether thou the Sun's bright sister be,
or one of chaste Diana's fellow-nymphs,
live happy in the height of all content,
and lighten our extremes with this one boon,
as to instruct us under what good heaven
we breathe as now, and what this world is call'd
on which by tempests' fury we are cast.

MARLOWE.

3. *quiver*, φᾰρέτρᾱ, say 'having fitted,' ἁρμόζω, προστίθημι.
4. *spotted*, στικτός; *leopard-skin*, παρδᾰληφόρον δέρος, or δέρμα.
6. *virgin*, παρθένος, κόρη, δέσποινα, ἄνασσα.
7-8. *set forth* . . . *bewrays* . . . use μαρτῡρῶ, or δηλόω, or φαίνω, or δοκεῖν; *mortal* . . . *human*, βρότειος, θνητός, ἀνθρώπειος, κατ' ἄνθρωπον.
10. *borrowed*, 'false,' 'changed,' ψευδής, ἀλλοῖος, or use ἀλλοιόω, or ἀλλάσσω (comp.).
12. *Diana*, Ἄρτεμῐς; *fellow-* (nymphs), ὀπᾱδός, πρόσπολος.
13. 'in all prosperity,' 'in happiest fortune.'
14. *our extremes*, 'us distressed.'
17. *tempest*, τῡφώς, σκηπτός, ποντία ζᾰλη, κῡμάτων βία, μένος θᾰλάσσης, πνεῦμα.

XLV.

PAR. Stop thy unhallowed toil, vile Montague!
Can vengeance be pursued further than death?

1. *vile Montague*, 'accursed one,' 'evil man.'
2. 'what vengeance is there.'

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Condemned villain, I do apprehend thee:
obey and go with me, for thou must die.
ROM. I must indeed; and therefore came I hither.
Good gentle youth, tempt not a desperate man;
fly hence, and leave me; think upon these gone;
let them affright thee. I beseech thee, youth,
put not another sin upon my head,
by urging me to fury: O be gone!
by heaven I love thee better than myself:
for I come hither armed against myself:
stay not, begone: live, and hereafter say,
A madman's mercy bade thee run away.

SHAKESPEARE.

3. *apprehend*, συλλαμβάνω.
5. *indeed*, μέντοι, καὶ κάρτα.
7. *think upon . . . affright thee*, 'dost thou not fear seeing these dead;' νεκροί, θανόντες, κείμενοι, τεθνηκότες, ὀλωλότες, κατθανόντες.
9. 'don't make me sin again.
14. 'I merciful (εὖ φρονῶν) although mad.' § 63.

XLVI.

More than I have said, loving countrymen,
the leisure and enforcement of the time
forbids to dwell on: yet remember this,—
God and our good cause fight upon our side;
the prayers of holy saints and wrongèd souls,
like high-rear'd bulwarks, stand before our faces;
Richard except, those whom we fight against
had rather have us win, than him they follow:
for what is he they follow? truly, gentlemen,
a bloody tyrant and homicide;
one raised in blood, and one in blood establish'd;

2. 'we have no leisure in our troubles.'
5. *holy saints*, 'holy men;' *wronged souls*, ἠδικημένοι.
6. *bulwark*, πύργος, ἔπαλξις, τεῖχισμα; *stand...faces*, 'protect.'
7. *Richard*, 'the tyrant,' or Κρέων, or Εὔρυτος.
11. *raised and established*, 'having got power and holding it;' *blood*, φόνος.

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SHAKESPEARE.

7. *made manifest*, made it personal to my means of obtaining an honest, or 'honest men by birth' or 'gentlemen-like' way to help.

14-15. the simile for the metaphor: 'as splendid in the shrine . . . like false jewel in gold setting unworthy or worthless.'

XLVII.

LYS. My lord!

TIM. Take thou this proclamation;
see it be cried at dawn through Syracuse,
and bid our captain of the watch come hither:
this to the late commander of the fort—
all useful arms and properties of war
to be transported hence three hours ere noon.
Yet tarry — of what temper is the night?

LYS. The night was passionate and scowling-dark
but it is past, my lord.

TIM. In truth so soon?
How day forgets us in these gloomy walls!
You window should look east: uncurtain it;

1. *my lord* [in answer to call], 'I am here,'
2. 'let Syracuse hear,'
3. 'proclamation,'
4. 'the late,' 'ex-,'
5. 'arms and whatever is useful,' or 'whatever arms,'
6. 'three hours ere noon,' simply 'ere midday.'
7. *temper*, 'nature,' 'appearance.'
8. *scowling dark*, use συνοφρύοσθαι.
10. *forgets us*, 'lingers,' 'comes late,' 'keeps aloof.'
11. *look east*, πρὸς ἠῶ; *window*, θύρα, πύλη.

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I tell thee 'tis no stale or common sight—
the birth-dawn of a people.
LYS. Behold! my lord,
as 'twere a ship on fire far out to sea.
TIM. Behold! indeed. Ay, Lysias, thou wert right;
put out my glimmering lamp: the sun is risen!

RHOADES.

12. *stale or common*, 'cheap,' 'poor.' 13. *birth-dawn of a people*, 'dawn of a free day.' 16. *glimmering*, ἀμαυρός.

XLVIII.

I cannot joy, until I be resolved
where our right valiant father is become.
I saw him in the battle range about;
and watch'd him how he singled Clifford forth.
Methought he bore him in the thickest troop
as doth a lion in a herd of neat;
or as a bear, encompass'd round with dogs,
who having pinch'd a few and made them cry,
the rest stand all aloof, and bark at him.
So fared our father with his enemies;
so fled his enemies my warlike father:
methinks, 'tis prize enough to be his son.
See how the morning opes her golden gates,
and takes her farewell of the glorious sun!
how well resembles it the prime of youth,
trimm'd like a younker prancing to his love! SHAKESPEARE.

1. *be resolved*, 'learn.'
2. *our . . . father*, may be made accus. by attraction ('learn our father, where (he) is').
4. 'fighting, μόνος μόνῳ, with Clifford' (any proper name will do).
7. *bear*, ἄρκτος may be fem.
8-9. 'of whom some he has bitten so as to cry' or 'destroyed crying, but the others . . . bark;' *cry*, κνυζοῦμαι; *bark*, ὑλακτεῖν, or ὕλαγμα ἄγειν.
12. 'being his son I want no more,' or 'what more shall I ask?'
14. *takes farewell*, 'dismisses' (ἀφίημι, ἀποστέλλω), or 'allows to depart.'
15-16. 'it resembles a youth' (or 'young bridegroom' γαμβρός), 'in his prime (ὡραῖος);' *prancing*, say with 'light foot' or 'leap.'

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Will they fight with their foes, in their hands
holding quoits? or with their feet empty balls
striking, will they drive out the enemy from the land?
When war is present these things appear foolish.
Wherefore rather the wise and the good
ought to be crowned, and whosoever rules the city
best, being a prudent and just man.

8. *κενός, σφαῖρα.*
9. *θείνω.*
10. *μῶρος.*
11. *wherefore, πρὸς ταῦτα.*
12. *στέφεσθαι, εὐθύνω.*
13. *σώφρων.*

Note.—**Thirty additional Easy Exercises will be found at page 145.**

[From this point onwards the pieces will all be select passages of English poetry, graduated so as to begin with the easier pieces, or pieces which with our notes are made the easier.]

XXXI.

AE. And to what friends should I for aid apply?
ME. The royal race of Temenus, in Argos—
AE. That house, like ours, intestine murder maims.
ME. Thy Spartan cousins, Procles and his brother—
AE. Love a won cause, but not a cause to win.
ME. My father, then, and his Arcadian chiefs—
AE. Mean still to keep aloof from Dorian broil.
ME. Wait, then, until sufficient help appears.
AE. Orestes in Mycenae had no more.
ME. He to fulfil an order raised his hand.
AE. What order more precise had he than I?

Consult § 76 throughout.

1. *ask (αἰτήσομαι), to aid.*
2. say *we know the men of Temenus,* Τημενεῖοι.
3. *these also . . . has equally injured; intestine, ἐγγενής.*
4. *from Sparta,* Σπάρτης ἄπο. See § 57.
5. say *love* [*men*] *having won, not trying* [*love* is **plural**, continued from last line].
6. Ἀρκάδες τᾱγοί.
7. ἀποστᾰτεῖν.
10. *Mycenae,* say Ἄργος if you like.
11. *order, ἐντολή.*

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ME. Apollo peal'd it from his Delphian cave.
AE. A mother's murder needed hest divine.
ME. He had a hest, at least, and thou hast none.
AE. The gods command not where the heart speaks clear.
ME. Thou wilt destroy, I see, thyself and us.

M. ARNOLD.

12. *precise*, σαφής.
13. *pealed*, uttered, λάσκω; ἄπο at end of line.
14. insert γάρ [he is admitting but explaining line 13]; use μητροκτονεῖν.
15. *where*, say *if* or *to whom*.
16. *I see*, use καὶ μήν at beginning.

XXXII.

Gloster—Buckingham.

GLOS. Alas, why would you heap these cares on me?
I am unfit for state and majesty:
I do beseech you, take it not amiss,
I cannot nor I will not yield to you.
BUCK. If you refuse it,—as, in love and zeal,
loath to depose the child, your brother's son;
as well we know your tenderness of heart
and gentle, kind, effeminate remorse,
which we have noted in you to your kin,
and equally indeed to all estates,—
yet whether you accept our suit or no,
your brother's son shall never reign our king;

1. *heap on*, ἐμβάλλω.
2. *I am*, say 'who am'; *unfit for* = 'not such as to'; *state and majesty*, simply = 'rule.'
3. *take not amiss* = 'forgive me.'
5-6. 'If you reject it and will not endure to deprive' [omit *love* and *zeal*].
7. 'we know you are kind,' οὐλανθάνεις (or λέληθας) ὤν, etc.
8. 'and have a gentle nature as of a woman.'
10. *all estates*, say 'all the people.'
11. *you accept our suit*, simply 'these things seem good, you approve of this,' etc.
12. *shall never reign*, use οὐ μή.

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but we will plant some other in the throne,
to the disgrace and downfall of your house:
and in this resolution here we leave you.—
Come, citizens: we will entreat no more.

SHAKESPEARE.

13-14. transpose the lines; 'wiping out (ἐξαλείφω) your dishon oured race we will establish (ἱδρύω) some one else.'
15. *in this resolution* = 'these things being resolved.' (δοκῶ), use absolute construction introduced by ὡς.
16. *let these things be* (ἐάω); 'enough of prayers.'

XXXIII.

HERALD.

There now they rest; but me the king bade bear
good tidings to rejoice this town and thee.
Wherefore be glad, and all ye give much thanks,
for fallen is all the trouble of Calydon.

ALTHÆA.

Laud ye the gods; for this they have given is good,
and what shall be they hidē until their time.
Much good and somewhat grievous hast thou said,
and either well; but let all sad things be,
till all have made before the prosperous gods
burnt-offering, and pour'd out the floral wine.
Look fair, O gods, and favourable; for we
praise you with no false heart or flattering mouth,
being merciful, but with pure souls and prayer.

1. *rest*, κάθηνται.
2. 'these things to you and the land, a joy of good tidings,' χάρμ' εὐάγγελον. See § 69.
3. 'so that it is right' (δεῖ, εἰκός, χρεών, etc.).
4. *Calydon*, say 'this land.'
6. *what shall be*, τἄπειτα.
7. *somewhat*, ἔστιν ἥ [in some ways].
8. *either well*, 'I praise both'; *let be*, use ἐάω.
10. *floral*, εὐώδης.
11. use ὕλεως ὄψις or some such phrase.
12-13. make it into three lines if you cannot do it in two.
12. *false*, πλαστός, ψευδής; *flattering*, use θῶπες λόγοι or θωπεύω or ψευδοστομεῖν.
13. *pure*, ἁγνός, σώφρων, ἡγνισμένος.

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HERALD.

Thou hast prayed well; for whoso fears not these,
but once being prosperous waxes huge of heart,
him shall some new thing unaware destroy.

SWINBURNE.

15. 'puffs up his heart proud,' ἐξογκόω.
16. *unaware*, λάθρα, or use λανθάνω.

XXXIV.

King Henry—P. of Wales—Q. Margaret—Exeter.

K. Sad-hearted men, much overgrown with care,
here sits a king more woful than you are.
P. Fly, father, fly: for all your friends are fled,
and Warwick rages like a chafèd bull:
away! for death doth hold us in pursuit.
Q. Mount you, my lord; toward Berwick post amain:
Edward and Richard, like a brace of greyhounds
having the fearful flying hare in sight,
with fiery eyes sparkling for very wrath,
and bloody steel grasp'd in their ireful hands,
are at our backs: and therefore, hence amain.
E. Away, for vengeance comes along with them:
nay, stay not to expostulate; make speed;
or else come after; I'll away before.
K. Nay, take me with thee, good sweet Exeter,
not that I fear to stay, but love to go
whither the queen intends. Forward: away!

SHAKESPEARE.

1. 'bearing many heavy woes.'
2. *sits*, first person.
3. *are fled*, οἴχονται.
4. *Warwick*, Ἀχιλλεύς; *chafèd*, 'angry,' θῡμοῦσθαι.
5. *death*, θάνατος, μόρος, Ἄϊδης.
6. 'speed your horses, O king, to the city.'
7. *Edward and Richard*, διοσσοὶ Ἀτρεΐδαι; *a brace of greyhounds*, simply 'dogs' or 'Spartan dogs.'
10. *grasped*, 'shaking,' seizing,' πάλλω, μάρπτω, λαμβάνω, etc.
12. *vengeance*, τῖσις, ποινή, ᾱτη.
13. 'cease from wailing.'
15. *good sweet Exeter*, 'dearest of men.'
17. *intends*, 'calls,' 'leads,' 'bids.'

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XXXV.

Mother, most sacred of all names, I come
to deprecate thy curses, not to sue
for pardon, howsoe'er to thee I seem
a sinner, and hateful in thy sight to-day.
What shall I say? thou knowest my heart and hand,
thou know'st I loved and slew him: know'st thou why?
Nay, for thou shrink'st as from a loathly thing,
and in thy soul unnatural hate is more
than thy most natural sorrow. As for me,
I feel no prick of shame, for all my woe.
For Corinth's sake, because his mind was set
on villanies: because he took to bride
power, and gat death to firstborn, and with death
falsehood and fraud and every vice of kings:
because of all these things, for Corinth's sake,
yea, therefore, mother, for thy sake and mine,
I did not fear to slay him. RHOADES.

1. 'called a holy name.'
2. *I come . . . to deprecate*, ὡς παραιτοίμην.
4. *a sinner*, 'to sin most evilly.'
6. *why*, § 59. 'but why thou know'st not, but shrink'st' . . . (ἀποστρέφεσθαι with acc.).
8-9. . . . 'casting out thy natural sorrow thou cherishest unnatural hate;' *natural*, ἀνθρώπειος, κατ' ἄνθρωπον.
10. 'I am not ashamed.'
11. *Corinth*, 'the city;' 'because he chose to do shameful deeds' (προείλετο).
12. *to bride*, ἐς λέχος, ἐς λέκτρα, ἄγειν, or γᾶμεῖν.
15. *because of*, ἕνεκᾰ, οὕνεκᾰ, ἀντί, ἄποινᾰ, χᾰ́ριν, all with gen.
16. *for thy sake and mine*, 'helping thee and me.'
17. *to slay*, μὴ οὐ κατασφάζειν or ἀποκτεῖναι or, etc. [for μὴ οὐ see § 29].

XXXVI.

Messenger—Queen—Duchess of York.

M. The sum of all I can, I have disclosed;
why, or for what, the nobles were committed

1. 'all I know' (πάνθ' ὅσ', ὅσα, ὁπόσα); 'I have shewn' or 'said' or 'thou hast heard.
2. *nobles were committed*, 'he has imprisoned (δέω or εἴργω) the princes' (dual or plural).

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is all unknown to me, my gracious lady.
Q. Ay me, I see the ruin of my house!
the tiger now hath seized the gentle hind;
insulting tyranny begins to jet
upon the innocent and aweless throne:—
welcome, destruction, blood, and massacre!
I see, as in a map, the end of all.
D. Accursed and unquiet wrangling days!
how many of you have mine eyes beheld?
my husband lost his life to get the crown;
and often up and down my sons were toss'd,
for me to joy and weep their gain and loss;
and being seated, and domestic broils
clean over blown, themselves, the conquerors,
make war upon themselves. SHAKESPEARE.

4. *house*, 'race,' *γένος*; *ruin*, § 63.
5. *tiger*, or 'lion' or 'wolf;' *hind*, *δορκάς* or *ἔλαφος*.
6. *tyranny*, § 65; *to jet*, 'rages,' *λυσσάω, μαίνομαι*.
7. *aweless*, *ἄφοβος* [*καὶ* with *ἄφοβος* makes *κἄφοβος*, *α* long].
8. *welcome*, *χαῖρε*. Use *πολυκτόνος*, 'bloody.'
9. *map*, *γραφή* (picture).
10. 'days (*ἤματα* or *ἡμέραι*) of quarrel' (*στάσις*).
12. 'seeking to reign.'
13-14. 'my sons in many changes of fortune,
caused me now joy now sorrow.'
15-17. 'But since (*ἐξ οὗ*) domestic strife ceased,
being conquerors and seated on thrones
they make war [*paraphrase and expand*] on one another.'

XXXVII.

He, with a cheerful smile, as one whose mind
is all made up, in haste put off the rags
they had mock'd his misery with, and all in white,
his long white beard down-sweeping to the chain,
wherewith they bound him to the stake, he stood,

1. *with a smile*, *μειδιῶν*, *γελῶν*; *cheerful*, adv., neut. adj., or masc. adj.; *as one . . . made up*, use perf. of *δοκέω*.
3. *his misery*, § 63.
4. *down-sweeping*, 'letting down (*κάθεις*) his . . . beard (*πώγων, γενειάς*).'
5. *stake*, *πῦρά*.

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more like an ancient father of the Church,
than heretic of these times; and still the friars
plied him, but Cranmer only shook his head;
whereat Lord Williams gave a sudden cry:—
"Make short! make short!" and so they lit the wood.
Then Cranmer lifted his left hand to heaven,
and thrust his right into the bitter flame;
and crying, in his deep voice, more than once,
"This hath offended—this unworthy hand!"
so held it till it all was burn'd.

TENNYSON.

6. *father of the church*, ἱερεύς.
7. *heretic*, ἄσεπτος, δυσσεβής; *of these times*, ὁ νῦν; *the friars*, 'they,' οἱ δέ.
8. *plied*, 'questioned;' *shook his head*, ἀνανεύω.
9. *Lord Williams*, 'the master.'
10. *light*, ἅπτω, ἀνάπτω.
15. *until*, ἕως, ἕστε; *held*, ἐπέχω.

XXXVIII.

CAES. He calls me "boy"; and chides, as he had power
to beat me out of Egypt; my messenger
he hath whipp'd with rods; dares me to personal combat,
Caesar to Antony;—let the old ruffian know
I have many other ways to die; meantime
laugh at his challenge.

MAEC. Caesar must think
when one so great begins to rage, he's hunted
even to falling. Give him no breath, but now

1. *chides*, κἄκοστομέω; *as he had power*, ὡς with partic.
3. *whip*, ῥαίω, πλήσσω; *dares me*, 'is eager to fight,' 'calls me out to battle.'
4. *Caesar to Antony*, compare *Aiax* 467, συμπεσὼν μόνος μόνῳ; *old ruffian*, ἄγριος γέρων.
6. *challenge*, 'letter;' *Caesar must think... falling*: sense: 'if one so great [as Antony] rages thus, know, O king, you are hunting him nearly to destruction.'
8. *give no breath*, 'do not release' (ἀνίημι), 'press him hard.'

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make boot of his distraction: never anger
made good guard for itself.

CAES. Let our best heads
know, that to-morrow the last of many battles
we mean to fight: within our files there are
of those that served Mark Antony but late,
enough to fetch him in. See it done:
and feast the army; we have store to do 't,
and they have earn'd the waste. Poor Antony!

SHAKESPEARE.

9. *boot*, use κέρδος, κερδαίνω, etc.; *distraction*, see § 63.
10. *guard*, say 'is unguarded,' ἄφρακτος, ἀφύλακτος, ἀφρούρητος; *best heads*, § 39.
12. *within our files*, 'with us,' 'in this army,' 'are present,' etc.
15. *we have store to do it*, οὐ σπάνις.
16. *have earned the waste*, 'for their good deeds,' 'having done well,' 'as being worthy,' etc.

XXXIX.

ROM. Hold, take this letter: early in the morning
see thou deliver it to my lord and father.
Give me the light. Upon thy life I charge,
whate'er thou hear'st or see'st, stand all aloof,
and do not interrupt me in my course.
Why I descend into this bed of death
is partly to behold my lady's face:
but chiefly to take thence from her dead finger
a precious ring, a ring that I must use
in dear employment. Therefore hence, begone:

1. *hold*, ἔα, ἐπίσχες; *early*, πρῴ.
3. *light*, δᾷς, λαμπάς, λύχνος; *upon thy life*, 'if thou carest (μέλει) for life,' 'by the gods,' etc.
4. *stand aloof*, ἀποστάτέω.
6. Put this as a question and let 7 be answer; *of death*, 'of the dead,' or say 'this tomb.'
7. *partly*, πρῶτον μέν, or τὸ μέν, or τοῦτο μέν.
8. *dead finger*, 'finger (χείρ) of the dead.'
10. *in dear employment*, cognate acc., χρῆσις, χρέος.

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but if thou, jealous, dost return to pry
in what I further shall intend to do,
by heaven I will tear thee joint by joint
and strew this hungry churchyard with thy limbs.
The time and my intents are savage-wild,
more fierce and more inexorable far
than empty tigers or the roaring sea.

SHAKESPEARE.

11. *pry*, ἐξιχνοσκοπεῖν, ἐπισκοπεῖν, κατασκοπεῖν, ἰχνεύω.
14. *strew*, use διανέμω, or say 'throw;' *hungry churchyard*, ἀδηφάγον πέδον.
17. *tiger*, any beast, or 'beast' generally.

XL.

AUM. Cousin, farewell: what presence must not know,
from where you do remain let paper show
MAR. My lord, no leave take I; for I will ride,
as far as land will let me, by your side.
GAUNT. O, to what purpose dost thou hoard thy words,
that thou return'st no greeting to thy friends?
BOLING. I have too few to take my leave of you,
when the tongue's office should be prodigal
to breathe the abundant dolour of the heart.
GAUNT. Thy grief is but thy absence for a time.
BOLING. Joy absent, grief is present for that time.
GAUNT. What is six winters? they are quickly gone.
BOLING. To men in joy; but grief makes one hour ten.

1-2. Sense: 'what you cannot tell us being present, explain by writing from where you must stay.'
3. *take leave*, χαίρειν λέγω, or κελεύω; *ride by your side*, 'follow,' 'accompany.'
5. *hoard*, φθονεῖν, φείδεσθαι.
6. *return'st*, 'in turn.'
8. Put stop after line 7 and begin this line 'and yet.' Sense: 'and yet I ought to have plenty to say.'
10. Sense: 'no long absence thou lamentest.'
13. *makes one hour ten*, 'lengthens,' 'doubles.'

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GAUNT. Call it a travel that thou takest for pleasure.
BOLING. My heart will sigh when I miscall it so,
which finds it an inforced pilgrimage.

SHAKESPEARE.

14. 'think thou art travelling,' 'say thou art travelling.'
16. *which finds*, 'for I shall (or should) find;' *pilgrimage*, use verb, ἐκβαίνω, φεύγω, ἐκπίπτω; see § 63.

XLI.

ATALANTA.

This I have also at heart; that not for me,
not for me only or son of mine, O girls,
the gods have wrought life, and desire of life,
heart's love and heart's division; but for all
there shines one sun and one wind blows till night.
And when night comes the wind sinks and the sun,
and there is no light after, and no storm,
but sleep and much forgetfulness of things.
In such wise I gat knowledge of the gods
years hence, and heard high sayings of one most wise,
Eurythemis my mother; thus she said.
But whatsoever intolerable or glad
the swift hours weave and unweave, I go hence
toward mine and me sufficient; and what chance
the gods cast lots for and shake out on us,
that shall we take, and that much bear withal.

SWINBURNE.

1. *have at heart*, 'consider,' 'perceive,' 'know,' 'feel'; *that*, ὅτι, ὡς, οὕνεκα, ὀθούνεκα.
4. 'love and bitter hatred.'
8. *forgetfulness of things*, λήθη.
9. *knowledge of the gods*, say θεῶν πέρι.
10. *years hence*, 'many years ago,' πόλλ' ἔτη, ἐτῶν πρὸ πολλῶν, παλαι.
11. Εὐρῠθεμις.
13. *unweave*, λύω.
14. 'sufficient for (ἀρκοῦσα) myself and my own ones.'
15. *cast lots . . . shake . . . chance*, πᾶλος, κλῆρος, τῠχη, μοῖρα, λᾶχος, πάλλω, κληρόω, νέμω, ἐκσείω.

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XLII.

Come, come; no time for lamentation now,
nor much more cause; Samson hath quit himself
like Samson, and heroicly hath finished
a life heroic, on his enemies
fully revenged; hath left them years of mourning,
and lamentation to the sons of Caphtor,
through all Philistian bounds; to Israel
honour hath left and freedom, let but them
find courage to lay hold on this occasion;
to himself and father's house eternal fame;
and, which is best and happiest yet, all this
with God not parted from him, as was feared,
but favouring and assisting to the end.
Nothing is here for tears, nothing to wail
or knock the breast; no weakness, no contempt,
dispraise, or blame; nothing but well and fair,
and what may quiet us in a death so noble.

MILTON.

1. *time*, ἄκμή, καιρός.
2. *Samson*, ὅδε; *quit himself like Samson*, 'has done things worthy of himself,' 'preserved his own nature (φύσις),' 'shown himself (πέφανται) such as he was born (ἔφυ).'
3. *heroicly . . . heroic*, καλὸς καλῶς.
5. *years of mourning*, 'to mourn long,' 'long-lived (μακραίων) lament.' § 63.
6. Καφθορεῖος.
7. γῆ Φλιστία; *Israel*, 'citizens,' 'the city.'
9. *find courage*, 'dare;' *occasion*, καιρός.
11. 'but the best . . . I have not told, for he did all this with God, etc.'
14. *for tears*, 'worthy of . . .'; *wail or knock the breast*, κόπτομαι, κομμοί, οἰμωγή, or literally.
17. *what may quiet us*, 'his . . . death we may bear quietly,' or 'one should not grieve overmuch' or 'violently.'

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XLIII.

ISIAS. . . . So being asked
Whether I count it wisdom, having won,
to keep the prize or yield it, this or that,
I square my answer to the soldier's rule
that serves me for a better: might is right.

TIMOLEON. Sirs, I have heard your counsels: naught remains
but that I scrutinise their weight, and act
by what the scale determines. Now to rest.

GENERALS. Good-night, my lord.

TIMOLEON. Good-night. So Dion fell
seduced by such-like arguments, a man
who marred the perfect picture of a life
by one black smutch at ending. More than he
none loathed the vice of greatness: yet he dreamed
of arbitrary power, as 'twere a garb
which, made for base men, might take shape to fit
the limbs of noble action: so he doffed
the saving robe of honour, and did on
the poison that consumed him.

RHOADES.

2 *wisdom*, § 63.
3. omit *this or that.*
4. 'I speak in harmony with (*σύμφωνον*) the laws of battle,' or 'words fit for a soldier.'
5. 'and I know no better:' *might*, *βία*, *τὸ κρεῖσσον*.
7. *scrutinise their weight*, 'examine as in a scale (*στάθμός*) and act as it may incline (*ῥέπω*).'
9. *good-night*, 'farewell.'
10. *seduced*, 'led astray,' 'deceived.'
11. 'who spoiled a blameless life, like a bad painter defiling the picture with foul touch (*βολή*) at the last.' Or abandon the metaphor and give the general sense: see § 74.
13. *vice of greatness*, § 63.
14. *arbitrary power*, *τύραννις*.
15. *might take shape to fit*, 'which he might adapt' (*μεθαρμόζω*); omit *limbs*.
17. *did on*, *ἀμφιβάλλομαι*, *ἀμπίσχομαι*.

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XLIV.

VEN. Ho, young men! saw you, as you came,
any of all my sisters wandering here,
having a quiver girded to her side,
and clothéd in a spotted leopard's skin?

ÆN. I neither saw nor heard of any such.
But what may I, fair virgin, call your name,
whose looks set forth no mortal form to view,
nor speech bewrays aught human in thy birth?
Thou art a goddess that delud'st our eyes,
and shroud'st thy beauty in this borrowed shape:
but whether thou the Sun's bright sister be,
or one of chaste Diana's fellow-nymphs,
live happy in the height of all content,
and lighten our extremes with this one boon,
as to instruct us under what good heaven
we breathe as now, and what this world is call'd
on which by tempests' fury we are cast.

MARLOWE.

3. *quiver*, φᾰρέτρᾱ, say 'having fitted,' ἁρμόζω, προστίθημι.
4. *spotted*, στικτός; *leopard-skin*, παρδᾰληφόρον δέρος, or δέρμα.
6. *virgin*, παρθένος, κόρη, δέσποινα, ἄνασσα.
7-8. *set forth* . . . *bewrays* . . . use μαρτῠρῶ, or δηλόω, or φαίνω, or δοκεῖν; *mortal* . . . *human*, βρότειος, θνητός, ἀνθρώπειος, κατ' ἄνθρωπον.
10. *borrowed*, 'false,' 'changed,' ψευδής, ἀλλοῖος, or use ἀλλοιόω, or ἀλλάσσω (comp.).
12. *Diana*, Ἄρτεμῐς; *fellow-* (nymphs), ὀπᾱδός, πρόσπολος.
13. 'in all prosperity,' 'in happiest fortune.'
14. *our extremes*, 'us distressed.'
17. *tempest*, τῠφώς, σκηπτός, ποντία ζᾰλη, κῡμάτων βία, μένος θᾰλάσσης, πνεῦμα.

XLV.

PAR. Stop thy unhallowed toil, vile Montague!
Can vengeance be pursued further than death?

1. *vile Montague*, 'accursed one,' 'evil man.'
2. 'what vengeance is there.'

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Condemned villain, I do apprehend thee:
obey and go with me, for thou must die.
ROM. I must indeed; and therefore came I hither.
Good gentle youth, tempt not a desperate man;
fly hence, and leave me; think upon these gone;
let them affright thee. I beseech thee, youth,
put not another sin upon my head,
by urging me to fury: O be gone!
by heaven I love thee better than myself:
for I come hither armed against myself:
stay not, begone: live, and hereafter say,
A madman's mercy bade thee run away.

SHAKESPEARE.

3. *apprehend*, συλλαμβάνω.
5. *indeed*, μέντοι, καὶ κάρτα.
7. *think upon . . . affright thee*, 'dost thou not fear seeing these dead;' νεκροί, θανόντες, κείμενοι, τεθνηκότες, ὀλωλότες, κατθανόντες.
9. 'don't make me sin again.
14. 'I merciful (εὖ φρονῶν) although mad.' § 63.

XLVI.

More than I have said, loving countrymen,
the leisure and enforcement of the time
forbids to dwell on: yet remember this,—
God and our good cause fight upon our side;
the prayers of holy saints and wrongèd souls,
like high-rear'd bulwarks, stand before our faces;
Richard except, those whom we fight against
had rather have us win, than him they follow:
for what is he they follow? truly, gentlemen,
a bloody tyrant and homicide;
one raised in blood, and one in blood establish'd;

2. 'we have no leisure in our troubles.'
5. *holy saints*, 'holy men;' *wronged souls*, ἠδικημένοι.
6. *bulwark*, πύργος, ἔπαλξις, τείχισμα; *stand...faces*, 'protect.'
7. *Richard*, 'the tyrant,' or Κρέων, or Εὔρυτος.
11. *raised and established*, 'having got power and holding it;' *blood*, φόνος.

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one that made means to come by what he hath,
and slaughter'd those that were the means to help him;
a base foul stone, made precious by the foil
of England's chair, where he is falsely set;
one that hath ever been God's enemy.

SHAKESPEARE.

12. *made means*, make it personal: 'by means of others obtained,' or 'found men by whom,' or 'persuaded others to help.'

14-15. use simile for the metaphor: 'sits splendid on the throne . . . like false jewel in gold setting (*σφρᾱγίς* or *σφενδονή*).'

XLVII.

LYS. My lord!

TIM. Take thou this proclamation;
see it be cried at dawn through Syracuse,
and bid our captain of the watch come hither:
this to the late commander of the fort—
all useful arms and properties of war
to be transported hence three hours ere noon.
Yet tarry—of what temper is the night?

LYS. The night was passionate and scowling-dark
but it is past, my lord.

TIM. In truth so soon?
How day forgets us in these gloomy walls!
Yon window should look east: uncurtain it;

1. *my lord* [in answer to call], 'I am here.'
2. 'let *Σῠρᾱκουσαι* hear.'
3. *φρόυραρχος*.
4. 'the late,' *ὁ πρίν*.
5. 'arms and whatever is useful,' or 'whatever arms.'
6. *three hours ere noon*, simply 'ere midday.'
7. *temper*, 'nature,' 'appearance.'
8. *scowling dark*, use *συνοφρῠοῦσθαι*.
10. *forgets us*, 'lingers,' 'comes late,' 'keeps aloof.'
11. *look east*, *πρὸς ἠῶ*; *window*, *θῠρίς*, *τρῆμα*.

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I tell thee 'tis no stale or common sight—
the birth-dawn of a people.
LYS. Behold! my lord,
as 'twere a ship on fire far out to sea.
TIM. Behold! indeed. Ay, Lysias, thou wert right;
put out my glimmering lamp: the sun is risen!

RHOADES.

12. *stale or common*, 'cheap,' 'poor.' 13. *birth-dawn of a people*, 'dawn of a free day.' 16. *glimmering*, ἀμαυρός.

XLVIII.

I cannot joy, until I be resolved
where our right valiant father is become.
I saw him in the battle range about;
and watch'd him how he singled Clifford forth.
Methought he bore him in the thickest troop
as doth a lion in a herd of neat;
or as a bear, encompass'd round with dogs,
who having pinch'd a few and made them cry,
the rest stand all aloof, and bark at him.
So fared our father with his enemies;
so fled his enemies my warlike father:
methinks, 'tis prize enough to be his son.
See how the morning opes her golden gates,
and takes her farewell of the glorious sun!
how well resembles it the prime of youth,
trimm'd like a younker prancing to his love! SHAKESPEARE.

1. *be resolved*, 'learn.'
2. *our . . . father*, may be made accus. by attraction ('learn our father, where (he) is').
4. 'fighting, μόνος μόνῳ, with Clifford' (any proper name will do).
7. *bear*, ἄρκτος may be fem.
8-9. 'of whom some he has bitten so as to cry' or 'destroyed crying, but the others . . . bark;' *cry*, κνυζοῦμαι; *bark*, ὑλακτεῖν, or ὕλαγμα ἄγειν.
12. 'being his son I want no more,' or 'what more shall I ask?'
14. *takes farewell*, 'dismisses' (ἀφίημι, ἀποστέλλω), or 'allows to depart.'
15-16. 'it resembles a youth' (or 'young bridegroom' γαμβρός), 'in his prime (ὡραῖος);' *prancing*, say with 'light foot' or 'leap.'

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XLIX

Gi. Father, these tears bite challengeth of lie.
Ta. But reason saith their shedder the same subtle.
Gi. His funerals are yet before my sight.
Ta. In endless moans princes should not delight.
Gi. The turtle pines in loss of her true mate.
Ta. And so continues poor and desolate.
Gi. Who can forget a jewel of such price?
Ta. She that hath learned to master her desires.
Let reason work, what time doth easily frame
in meanest wits, to bear the greatest ills.
Gi. So plenteous are the springs
of sorrows that increase my passion,
as neither reason can recure my smart,
nor can your care, nor fatherly comfort,
appease the stormy combats of my thoughts;
such is the sweet remembrance of his life.

WILMOT.

See § 76 all through.

1. *challengeth*, 'calls out.'
2. *reason*, γνώμη: or 'it is wiser,' or 'it is the part of a wise (woman).'
3. *funeral*, ἐκφορά, τάφοι.
5. *turtle*, τρυγών, πέλεια, πελειάς, περιστερά; *mate*, ξύννομος.
7. *jewel*, κτῆμα.
9-10. 'what even a fool learns by time,
learn thou by reason, to bear . . .'
12. *spring*, ῥοή, κρήνη, πλημμυρίς, κρηνίς.
13. *recure*, ἀκεῖσθαι, ὠφελεῖν, ἐπαρκεῖν, ἰᾶσθαι.
14. Put it personal: 'nor can you, by father's forethought . . .'
16. *of his life*, 'of the dead man.'

L.

Lis. 'There's nothing in this world can make me joy:
life is as tedious as a twice-told tale,
vexing the dull ear of a drowsy man;

9 'to hear the same words twice.' See §§ 40, 63.
3. *drowsy*, 'wishing to sleep.

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and bitter shame hath spoil'd the sweet world's taste,
that it yields naught but shame and bitterness.

PA. Before the curing of a strong disease,
even in the instant of repair and health,
the fit is strongest; evils that take leave,
on their departure most of all show evil.
What have you lost by losing of this day?

LE. All days of glory, joy, and happiness.

PA. If you had won it, certainly you had.
No, no; when Fortune means to men most good,
she looks upon them with a threatening eye.
'Tis strange to think how much king John hath lost
in this which he accounts so clearly won.

SHAKESPEARE.

4. *sweet world's taste*, 'delight of life.'
6. *curing . . . repair . . . health*, ἴασις, ἄκος, ἀπαλλαγή, ἀμπνοὴ πόνων.
8. *is strongest*, τέθηλε.
10. *losing of this day*, 'being defeated.'
12. this line being a *correction*, use μὲν οὖν.
13-14. Perhaps simpler: 'Fortune means best when she threatens . . .'
15. *King John*: DON'T say Ἰωαννῆς.

LI.

I sought thee, Merope; I find thee thus,
as I have ever found thee; bent to keep,
by sad observances and public grief,
a mournful feud alive, which else would die.
I blame thee not, I do thy heart no wrong:
but, Merope, the eyes of other men
read in these actions, innocent in thee,
perpetual promptings to rebellious hope,
beacons of vengeance, not to be let die.
And me, believe it, wise men gravely blame,

2. *keep alive*, τρέφω.
3. *observance*, say *memory*.
4. *which else would*, ὥστε μή.
7-9. 'to others . . . thou seemest to cherish promptings (ἀφορμαί),' or 'thou seemest to prompt,' διδάσκω, ἐξαίρειν, or ἐμβάλλειν ἐλπῖδα, etc.; *beacons*, etc., *not to be let die*, φρυκτὸς ἄσβεστος.

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and ignorant men despise me, that I stand
passive, permitting thee what course thou wilt.
Yes, the crowd mutters that remorseful fear
and paralysing conscience stop my arm,
when it should pluck thee from thy hostile way.
All this I bear, for, what I seek, I know;
peace, peace is what I seek, and public calm.

M. ARNOLD.

12. *passive*, ῥᾳθῡμος.
14. *paralysing conscience*, i.e. 'memory of guilt makes harmless my hands,' or do it *personally*, see § 63.

LII.

TAL. Upon my blessing, I command thee go.
JOHN. To fight I will, but not to fly the foe.
TAL. Part of thy father may be saved in thee.
JOHN. No part of him but will be shame in me.
TAL. Thou never hadst renown, nor canst not lose it.
JOHN. Yes, your renowned name: shall flight abuse it?
TAL. Thy father's charge shall clear thee from that stain.
JOHN. You cannot witness for me, being slain.
If death be so apparent, then both fly.
TAL. And leave my followers here to fight and die?
My age was never tainted with such shame.
JOHN. And shall my youth be guilty of such blame?
No more can I be sever'd from your side,
than can yourself yourself in twain divide:
stay, go, do what you will, the like do I;
for live I will not, if my father die.

SHAKESPEARE.

N.B. Talbot is father of John.

1. 'if thou care for my prayers.'
2. See § 76 here and all through.
6. 'Shall I shame it by flight?' or 'I will not . . .'
7. Do it by the sense.
8. *witness for me*, i.e. 'shew that you have charged me.'
9. *apparent*, 'near,' 'dreadful,' 'certain.'
13-14. 'You can easier become two out of one, than,' etc.
15. Put it simpler.

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LIII.

CHORUS.

Meleager, a noble wisdom and fair words
the gods have given this woman; hear thou these.

MELEAGER.

O mother, I am not fain to strive in speech
nor set my mouth against thee, who art wise
even as they say and full of sacred words.
But one thing I know surely, and cleave to this;
that though I be not subtle of wit as thou
nor womanlike to weave sweet words, and melt
mutable minds of wise men as with fire,
I too, doing justly and reverencing the gods,
shall not want wit to see what things be right.
For whom they love and whom reject, being gods,
there is no man but seeth, and in good time
submits himself, refraining all his heart.
And I too as thou sayest have seen great things.

SWINBURNE.

1. *Meleager*, Ὦναξ.
3. *strive*, ἐρίζω, ἄμιλλῶμαι.
4. *set against*, ἐξίσοῦν.
5. *sacred*, σεμνὸς, θαυμαστός.
8. 'nor weave like a woman.'
9. *melt as with fire*, πῦρόω.
11. *not want wit to know*, φρονέω.
14. *submits himself*, you may use habitual aorist, καρτερεῖν, τλῆναι, ὑπείκειν, ἀνέχεσθαι.
15. *great things*, 'marvels.'

LIV.

S. Once more, adieu: be valiant, and speed well!
R. Good lords, conduct him to his regiment.
I'll strive, with troubled thoughts, to take a nap,
lest leaden slumber peise me down to-morrow,
when I should mount with wings of victory:

2. *regiment*, τάξις, στρᾰτός, στρά-τευμα.
4. *leaden slumber peise*, use βᾰρῦς or βαρῦνω.

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one that made means to come by what he hath,
and slaughter'd those that were the means to help him;
a base foul stone, made precious by the foil
of England's chair, where he is falsely set;
one that hath ever been God's enemy.

SHAKESPEARE.

12. *made means*, make it personal: 'by means of others obtained,' or 'found men by whom,' or 'persuaded others to help.'

14-15. use simile for the metaphor: 'sits splendid on the throne ... like false jewel in gold setting (*σφρᾱγίς* or *σφενδονή*).'

XLVII.

LYS. My lord!

TIM. Take thou this proclamation;
see it be cried at dawn through Syracuse,
and bid our captain of the watch come hither:
this to the late commander of the fort—
all useful arms and properties of war
to be transported hence three hours ere noon.
Yet tarry—of what temper is the night?

LYS. The night was passionate and scowling-dark
but it is past, my lord.

TIM. In truth so soon?
How day forgets us in these gloomy walls!
Yon window should look east: uncurtain it;

1. *my lord* [in answer to call], 'I am here.'
2. 'let *Σῠρᾱκουσαι* hear.'
3. *φρούραρχος*.
4. 'the late,' *ὁ πρίν*.
5. 'arms and whatever is useful,' or 'whatever arms.'
6. *three hours ere noon*, simply 'ere midday.'
7. *temper*, 'nature,' 'appearance.'
8. *scowling dark*, use *συνοφρῠόῡσθαι*.
10. *forgets us*, 'lingers,' 'comes late,' 'keeps aloof.'
11. *look east*, *πρὸς ἠῶ*; *window*, *θῠρίς*, *τρῆμα*.

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I tell thee 'tis no stale or common sight—
the birth-dawn of a people.
LYS. Behold! my lord,
as 'twere a ship on fire far out to sea.
TIM. Behold! indeed. Ay, Lysias, thou wert right;
put out my glimmering lamp: the sun is risen!

RHOADES.

12. *stale or common*, 'cheap,' 'poor.' 13. *birth-dawn of a people*, 'dawn of a free day.' 16. *glimmering*, ἀμαυρός.

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I cannot joy, until I be resolved
where our right valiant father is become.
I saw him in the battle range about;
and watch'd him how he singled Clifford forth.
Methought he bore him in the thickest troop
as doth a lion in a herd of neat;
or as a bear, encompass'd round with dogs,
who having pinch'd a few and made them cry,
the rest stand all aloof, and bark at him.
So fared our father with his enemies;
so fled his enemies my warlike father:
methinks, 'tis prize enough to be his son.
See how the morning opes her golden gates,
and takes her farewell of the glorious sun!
how well resembles it the prime of youth,
trimm'd like a younker prancing to his love! SHAKESPEARE.

1. *be resolved*, 'learn.'
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XLIX.

GI. Father, these tears love challengeth of due.
TA. But reason saith, thou shouldst the same subdue.
GI. His funerals are yet before my sight.
TA. In endless moans princes should not delight.
GI. The turtle pines in loss of her true mate.
TA. And so continues poor and desolate.
GI. Who can forget a jewel of such price?
TA. She that hath learned to master her desires.
Let reason work, what time doth easily frame
in meanest wits, to bear the greatest ills.
GI. So plenteous are the springs
of sorrows that increase my passion,
as neither reason can recure my smart,
nor can your care, nor fatherly comfort,
appease the stormy combats of my thoughts;
such is the sweet remembrance of his life.

WILMOT.

See § 76 all through.

1. *challengeth*, 'calls out.'
2. *reason*, *γνώμη*: or 'it is wiser,' or 'it is the part of a wise (woman).'
3. *funeral*, *ἐκφορά*, *τάφοι*.
5. *turtle*, *τρυγών*, *πέλεια*, *πελειάς*, *περιστερά*; *mate*, *ξύννομος*.
7. *jewel*, *κτῆμα*.
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life is as tedious as a twice-told tale,
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2. 'to hear the same words twice.' See §§ 40, 63.
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and bitter shame hath spoil'd the sweet world's taste,
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PA. Before the curing of a strong disease,
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on their departure most of all show evil.
What have you lost by losing of this day?

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she looks upon them with a threatening eye.
'Tis strange to think how much king John hath lost
in this which he accounts so clearly won.

SHAKESPEARE.

4. *sweet world's taste*, 'delight of life.'
6. *curing . . . repair . . . health*, ἴασις, ἄκος, ἀπαλλαγή, ἀμπνοὴ πόνων.
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2. *keep alive*, τρέφω.
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and ignorant men despise me, that I stand
passive, permitting thee what course thou wilt.
Yes, the crowd mutters that remorseful fear
and paralysing conscience stop my arm,
when it should pluck thee from thy hostile way.
All this I bear, for, what I seek, I know;
peace, peace is what I seek, and public calm.

M. ARNOLD.

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LII.

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JOHN. No part of him but will be shame in me.
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SHAKESPEARE.

N.B. Talbot is father of John.

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LIII.

CHORUS.

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the gods have given this woman; hear thou these.

MELEAGER.

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nor set my mouth against thee, who art wise
even as they say and full of sacred words.
But one thing I know surely, and cleave to this;
that though I be not subtle of wit as thou
nor womanlike to weave sweet words, and melt
mutable minds of wise men as with fire,
I too, doing justly and reverencing the gods,
shall not want wit to see what things be right.
For whom they love and whom reject, being gods,
there is no man but seeth, and in good time
submits himself, refraining all his heart.
And I too as thou sayest have seen great things.

SWINBURNE.

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3. *strive*, ἐρίζω, ἄμιλλῶμαι.
4. *set against*, ἐξίσοῦν.
5. *sacred*, σεμνὸς, θαυμαστός.
8. 'nor weave like a woman.'
9. *melt as with fire*, πῦρόω.
11. *not want wit to know*, φρονέω.
14. *submits himself*, you may use habitual aorist, καρτερεῖν, τλῆναι, ὑπείκειν, ἀνέχεσθαι.
15. *great things*, 'marvels.'

LIV.

S. Once more, adieu: be valiant, and speed well!
R. Good lords, conduct him to his regiment.
I'll strive, with troubled thoughts, to take a nap,
lest leaden slumber peise me down to-morrow,
when I should mount with wings of victory:

2. *regiment*, τάξις, στρᾰτός, στράτευμα.
4. *leaden slumber peise*, use βᾰρῦς or βαρῡνω.

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once more, good night, kind lords and gentlemen.
O Thou, whose captain I account myself,
look on my forces with a gracious eye;
put in their hands thy bruising-irons of wrath,
that they may crush down with a heavy fall
th' usurping helmets of our adversaries!
Make us thy ministers of chastisement,
that we may praise thee in thy victory!
To thee I do commend my watchful soul,
ere I let fall the windows of mine eyes:
sleeping and waking, O, defend me still!

SHAKESPEARE.

7. *account myself*, εὔχομαι or ἀξιῶ with infinitive. [You may insert ὥναξ in the prayer.]
8. *gracious*, ἵλεως.
9. *bruising-irons*, sense 'weapons.
10. use ἐγκατασκήπτω.
11. *usurping*, 'proud' (with *adversaries*).
14. *watchful*, ἄϋπνος.
15. 'close' or 'darken the light.'
16. 'standing and lying,' 'by night and by day.'

LV.

CAMENA. While he is yet alive, he may be slain;
but from the dead no flesh comes back again.
SOLYMAN. While he remains alive, I live in fear.
C. Though he were dead, that doubt still living were.
S. None hath the power to end what he begun.
C. The same occasion follows every son.
S. Their greatness, or their worth, is not so much.
C. And shall the best be slain for being such?
S. Thy mother, or thy brother, are amiss;
I am betray'd, and one of them it is.

See § 76 all through the exercise.

1. *alive*, ζῶν, βλέπων. See § 71.
6. Sense: 'all his sons [the sons of the man Solyman wishes to slay] have the same chance,' or 'can do the same.'

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C. My mother if she errs, errs virtuously;
and let her err, ere Mustapha should die.
S. Kings for their safety must not blame mistrust.
C. Nor for surmises sacrifice the just.
S. Well, dear Camena, keep this secretly:
I will be well advised before he die.

BROOKE.

11. *virtuously*, 'piously,' εὐσεβῶς. [The names need not be given.]
13. 'kings need prudent (safe) mistrust.'
16. 'I will consider all.'

LVI

CAL. O Caesar! these things are beyond all use,
and I do fear them.
CAES. What can be avoided
whose end is purposed by the mighty gods?
yet Caesar shall go forth; for these predictions
are to the world in general as to Caesar.
CAL. When beggars die, there are no comets seen;
the heavens themselves blaze forth the death of princes.
CAES. Cowards die many times before their deaths;
the valiant never taste of death but once.
Of all the wonders that I yet have heard,
it seems to me most strange that men should fear;
seeing that death, a necessary end,
will come when it will come. What say the augurers?
SERV. They would not have you to stir forth to-day.
Plucking the entrails of an offering forth,
they could not find a heart within the beast.

SHAKESPEARE.

1. *use*, τὰ εἰωθότα.
3. *purpose*, κραίνω, τελῶ, ἀγνοῶ.
4. *predictions*, 'are shown.'
6. 'heaven is without signs,' ἄσημος.
13. *augurer*, μάντις, τερασκόπος.
15. *offering*, πρόσφαγμα, θῦμα, or say βοῦς, ταῦρος, etc.

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LVII.

Erechtheus, king of Athens, tries to reveal to the queen Praxithea that their daughter is to die.

ER. Thy blood the gods require not; take this first.
PR. To me than thee more grievous this should sound.
ER. That word rang truer and bitterer than it knew.
PR. This is not then thy grief, to see me die?
ER. Die shalt thou not, yet give thy blood to death.
PR. If this ring worse I know not; strange it rang.
ER. Alas, thou knowest not; woe is me that know.
PR. And woe shall mine be, knowing; yet halt not here.
ER. Guiltless of blood this state may stand no more.
PR. Firm let it stand whatever bleed or fall.
ER. O gods, that I should say it shall, and weep.
PR. Weep, and say this? no tears should bathe such words.
ER. Woe's me that I must weep upon them, woe.
PR. What stain is on them for thy tears to cleanse?
ER. A stain of blood unpurgeable with tears.
PR. Whence? for thou sayest it is and is not mine.

SWINBURNE.

Consult § 76 all through, and § 77 for particles.

1. 'first, the gods require not thy blood.'
2. *sound*, say 'to hear.
3. 'thou knowest not that thou speakest truth (ἀληθεύω) bitterly.'
6. *ring worse*, 'is worse.
10. 'even if τὸ πᾶν fall slaughtered.'
11. 'to think that I weeping should assent to this.' (Use exclamatory accusative and infinitive with τό.)
12. You may omit 'weep and say this.'
15. *unpurgeable*, ἄνιπτος.

LVIII.

Cassandra speaks.

The time has gone by now to mock at me,
so I shall voyage at ease across the sea,
and watch the ripples dance, not fearing thrall,

1. *mock*, ὑβρίζειν(ῦ), ἐφυβρίζειν, ἐγγελᾶν, ἀτῑμάζειν.
3. *ripples dance*, 'laughter (γέλασμα) of the sea;' *thrall*, 'chains.'

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measuring the sunny journey with glad eye
to that clear palace where I have to die,
not blindly, as a fatted ox at stall.
Andromache shall see a second spring,
and be the wife and mother of a king.
Helen shall cherish her Hermione,
and see her gracious golden husband fade,
and fade herself into a pearly shade;
and surely both of them will pity me.
Let them, for pity lightens heavy care;
they fancy death is something hard to bear,
but we know better, O Polyxene!

SIMCOX.

5. *clear*, 'bright,' 'clear-seen.'
6. *fatted ox at stall*, βοῦς ἐπὶ φάτνῃ (Homer).
7. *spring*, ἦβη, ὥρᾱ, ἄνθος.
9. *Helen*, Ἑλένη; *Hermione*, Ἑρμῐόνη, see § 13.
10. *golden*, ξανθός (Homeric epithet of Menelaos).
11. *pearly*, ἀκήρᾰτος, λευκός.
15. Πολυξένη.

LIX.

UB. Grant me licence
to answer this defiance. What intelligence
holds your proud master with the will of heaven,
that, ere the uncertain die of war be thrown,
he dares assure himself the victory?
Are his unjust invading arms of fire?
Or those we put on in defence of right,
like chaff, to be consumed in the encounter?
I look on your dimensions and find not
mine own of lesser size: the blood, that fills
my veins, as hot as yours: my sword as sharp,

2. *what intelligence holds*, etc, 'whence does he learn the counsel of gods.'
4. *die*, κλῆρος.
6. *of fire*, ἔμπῠρος; *invading arms*, 'arms of violence.'
8. *chaff*, κάρφος (light chips).
9. *dimensions*, § 64.
11. omit *vein*.

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my nerves of equal strength, my heart as good;
and, confident we have the better cause,
why should we fear the trial?

FAR. You presume
you are superior in numbers; we
lay hold upon the surest anchor, virtue.

12. *nerves*, θυμός.
13. *better cause*, use the idea of 'justice' somehow.
14. *presume*, ἀξιοῦν.
16. 'we ride-at-anchor (ὀχούμεθα) upon virtue safely.'

LX.

Countess of Auvergne—Talbot.

C. Victorious Talbot! pardon my abuse:
I find thou art no less than fame hath bruited
and more than may be gather'd by thy shape.
Let my presumption not provoke thy wrath;
for I am sorry that with reverence
I did not entertain thee as thou art.

T. Be not dismay'd, fair lady; nor misconstrue
the mind of Talbot, as you did mistake
the outward composition of his body.
What you have done hath not offended me;
nor other satisfaction do I crave,
but only, with your patience, that we may
taste of your wine and see what cates you have;
for soldiers' stomachs always serve them well.

C. With all my heart, and think me honoured
to feast so great a warrior in my house.

SHAKESPERE.

1. *abuse* = 'error.' Say, 'Forgive me, O king, having erred . . .'
3. 'far greater than the shape of thy form.'
4. *presumption . . . wrath*, do it by verbs, 63.
7-8. *misconstrue, mistake*, 'err beholding,' 'be deceived,' etc.
9. *outward composition*, τὰ ἔξωθεν or τὸ ἔξωθεν.
12. *with your patience*, 'if it seems good to you.'
13. *cates*, βορά, σῖτος, βρῶμα.
14. give the sense.
15. 'I am pleased with such an honour.'

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LXI.

Bothwell.

DARN. I think I am worth more than your counsel is
if I be worth this work here to be done—
I think I am so much.
MOR. It may well be, sir,
and you much wiser: yet forbear your wrath
if you would have it ready to your hand.
DARN. I will forbear nothing, nor nothing bear,
nor live by no man's bidding. This year through
I have even been surfeited with wise men's breath
and winds of wordy weather round mine ears—
'Do this,' 'spare that,' 'walk thus,' 'look other wise,'
'hold your head kingly,' or 'wisely bow your neck.'
A man might come to doubt himself no man
being so long childlike handled. Now, look you,
look she, look God to it if I be not man!
Now is my way swept, and my foot shod now,
my wallet full now for the travelling day,
that I fare forth and forward, arrow straight,
girt for the goal.

SWINBURNE.

1. *I think*, που.
2. 'if I am worthy to do this which must be done.'
3. *I am so much*, φρονῶ τοσοῦτον.
4. *forbear*, κατέχω.
5. *bear*, ἀνέχομαι.
7. *live by bidding*, 'obey.'
9. *wordy weather*, δυσήνεμοι λόγοι, πνευμόνων χεῖμα.
13. *childlike handled*, use παιδεύω, νουθετεῖν.
15. *swept*, καθάρός; *shod*, use ἀρβδλη, ἐμβᾶς.
16. *wallet*, πήρᾱ; *travelling day*, 'journey.'

LXII.

O you hard hearts, you cruel men of Rome,
knew you not Pompey? Many a time and oft
have you climb'd up to walls and battlements,

1. § 69.
3. *walls, battlements, towers*, etc., use ἔπαλξις, τείχισμα, πύργος, κρήδεμνα.

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to towers and windows, yea, to chimney-tops,
your infants in your arms, and there have sat
the livelong day, with patient expectation,
to see great Pompey pass the streets of Rome:
and when you saw his chariot but appear,
have you not made a universal shout,
that Tiber trembled underneath her banks,
to hear the replication of your sounds
made in her concave shores?
And do you now put on your best attire?
And do you now cull out a holiday?
And do you now strew flowers in his way
that comes in triumph over Pompey's blood?

SHAKESPEARE.

4. *window*, τριγλυφος; *chimney-tops*, 'roofs.'
6. *patient expectation*, κἄρᾱδοκέω.
9. *make* [a shout], ἐξίημι.
10. *Tiber*, say 'stream.'
11-12. make two clauses: 'hearing your shout echoing, a hollow bank trembled;' *replication*, say 'echoing.' ἀντηχεῖσθαι.
14. *cull out*, 'keep,' or 'choose.'
16. 'rejoicing at the slaughter of Pompey.'

LXIII.

Bend down your head a little! let me see
or think I see your eyes. Yes, I am going,
pray you, another kiss before I die!
For us there waiteth in this world of earth
no bridal torch, no clasp of wedded arms,
no voice of children at the fireside knees;
breaks at my feet the ocean—I shall sail
to that wan world, obscure as destiny,
wherein our fathers rest; and I shall change

5. *torch*, δᾷδες; use περιπτυχή.
6. omit 'knees,' use adjective ἐφέστιος, § 69.
8. *wan*, ἄδηλος.

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to something other than I am, and lacking
memory and love of thee; and between us two
perchance no love shall be for evermore.
So kiss me while my lips are warm!

ANON.

10. *and lacking*, etc., make a new sentence: 'And I shall not keep.'
11. *between us two*, νῷν.
12. See § 68.
13. *my lips*, say 'I.'

LXIV.

VIOLA—CAPTAIN.

VIO. What country, friends, is this?
CAP. This is Illyria, lady.
VIO. And what should I do in Illyria?
My brother he is in Elysium.
Perchance, he is not drown'd:—what think you, sailors?
CAP. It is perchance that you yourself were saved.
VIO. O my poor brother! and so perchance may he be.
CAP. True, madam: and, to comfort you with chance
assure yourself, after our ship did split,
when you, and those poor number saved with you,
hung on our driving boat, I saw your brother
(most provident in peril) bind himself
(courage and hope both teaching him the practice)
to a strong mast, that lived upon the sea;
where, like Arion on the dolphin's back,
I saw him hold acquaintance with the waves
so long as I could see.

SHAKESPEARE.

1. Ἰλλυρίς (γῆ). See § 13.
3. Ἡλύσιον πέδον.
4. keep kindred words all through for the play on 'chance,' 'what if he should chance to be saved,' etc.
8-12. the clauses may be rearranged, provided the story is told clearly.
8. *split*, ῥᾰγῆναι.
10. *boat*, μῑκρὸν σκᾰ́φος.
11. *provident*, σοφός.
15. *hold acquaintance*, ὁμῑλεῖν.

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LXV.

Enid, the pilot star of my lone life,
Enid, my early and my only love,
Enid, the loss of whom hath turned me wild—
what chance is this? how is it I see you here?
Ye are in my power at last, are in my power.
Yet fear me not: I call my own self wild,
but keep a touch of sweet civility
here in the heart of waste and wilderness.
I thought, but that your father came between,
in former days you saw me favourably.
And if it were so do not keep it back:
make me a little happier: let me know it:
owe you me nothing for a life half lost?
Yea, yea, the whole dear debt of all you are.
O pardon me! the madness of that hour
when first I parted from thee, moves me yet!

TENNYSON.

1. Omit 'Enid.' See § 69. 'Oh light, the guider,' εὐθυντήρ.
3. 'turn wild,' ἀγριόω, ἐξαγριόω.
6. 'for even if I am wild, I keep,' etc.
7. *a touch*, 'some;' *civility*, εὐμένεια.
9. *came between*, 'hindered.'
10. *favourably*, οὐκ ἀμείλικτος.
12. You may take into this line some words out of the next.
14. See § 69. You may use imperfect if you like, ὤφειλες.

LXVI.

VAL. Love is your master, for he masters you:
and he that is so yoked by a fool,
methinks, should not be chronicled for wise.

PRO. Yet writers say, as in the sweetest bud
the eating canker dwells, so eating love
inhabits in the finest wits of all.

2. 'bears the yoke of.'
3. 'I would not call.'
4. *writers say*, ἦν λόγος τις; *bud*, κᾶλυξ, f.
5. *eating*, πάμφαγος; ἀδήφαγος; *canker*, λειχήν.
6. *finest wits of all*, 'the wisest.'

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VAL. And writers say, as the most forward bud
is eaten by the canker ere it blow,
even so by love the young and tender wit
is turn'd to folly, blasting in the bud,
losing his verdure even in the prime
and all the fair effects of future hopes.
But wherefore waste I time to counsel thee
that art a votary to fond desire?
Once more adieu! my father at the road
expects my coming, there to see me shipp'd.

SHAKESPEARE.

7. *forward*, ἄωρος.
10. A new sentence: 'and the bud fades (μαραίνομαι).'
11. *verdure*, χλωρὰ ἀκμή.
12. 'and fair hopes of the coming time.'
14. *a votary*, 'dost worship.'
15. *road*, 'harbour,' νεώριον.
16. *to see me shipped*, 'till I embark.'

LXVII.

ERECHTHEUS—PRAXITHEA.

ER. O, of what breath shall such a word be made,
or from what heart find utterance? Would my tongue
were rent forth rather from the quivering root
than made as fire or poison thus for thee.
PR. But if thou speak of blood, and I that hear
be chosen of all for this land's love to die
and save to thee thy city, know this well,
happiest I hold me of her seed alive.
ER. O sun that seest, what saying was this of thine,
God, that thy power has breathed into my lips?

1. Make 'breath' and 'heart' nominative.
4. 'before it slay thee as with poison,' etc.; *poison*, ἰός; *fire*, πῦρ, φλόξ, καῦμα, ἔμπυος βολή, etc.
8. *of her seed*, 'of the whole race.'
10. 'divine oracle from my mouth.

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for from no sunlit shrine darkling it came.
PR. What portent from the mid oracular place
hath smitten thee so like a curse that flies
wingless, to waste men with its plagues? yet speak.

SWINBURNE.

11. 'it came sunless,' *ἀνήλιος*.

13. End this line with 'wingless curse' (*ἄπτερος*).

LXVIII.

Victorious Titus, rue the tears I shed,
a mother's tears in passion for her son:
and if thy sons were ever dear to thee,
O think my son to be as dear to me!
Sufficeth not that we are brought to Rome,
to beautify thy triumphs and return,
captive to thee and to thy Roman yoke,
but must my sons be slaughtered in the streets,
for valiant doings in their country's cause?
O, if to fight for king and commonweal
were piety in thine, it is in these.
Andronicus, stain not thy tomb with blood:
wilt thou draw near the nature of the gods?
draw near them then in being merciful:
sweet mercy is nobility's true badge:
thrice noble Titus, spare my first-born son.

SHAKESPEARE.

1. The names may be omitted: observe the quantities *Τῖτος Ἀνδρονῖκος*; *rue*, *αἰδοῦμαι*.
2. *passion*, *ἄλγος*; 'mother' may be omitted.
5. *that we are brought to Rome*, 'to bring us prisoners,' *δέσμιος*.
6. *return*, *νόστῐμος ὁδός*.
7. 'to bear the yoke of thee and of,' etc.
10. *ὑπερμᾰχεῖν*.
11. *piety*, 'pious,' 'honourable.'
12. *Andronicus*. See note on l. *thy tomb*, 'the tomb of thy sons.'
13. *draw near*, 'be like.'
14. *being merciful*, *οἰκτ-*.
15. *badge*. *τέκμαρ*, *τεκμήριον*, *σῆμα*, *σημεῖον*.

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LXIX.

Enough of this!—since then, I have maintain'd
the sceptre—not remissly let it fall—
and I am seated on a prosperous throne:
yet still, for I conceal it not, ferments
in the Messenian people what remains
of thy dead husband's faction; vigorous once,
now crush'd but not quite lifeless by his fall.
And these men look to thee, and from thy grief
infer thee their accomplice; and they say
that thou in secret nurturest up thy son,
him whom thou hiddest when thy husband fell,
to avenge that fall, and bring them back to power.
Such are their hopes—I ask not if by thee
willingly fed or no—their most vain hopes;
for I have kept conspiracy fast chain'd
till now, and I have strength to chain it still.

ARNOLD'S *Merope*.

2. 'so as not to fall.' § 68. For *remissly*, use ἀφίημι or ἀμελεῖν.
4. *ferment*, φλέγω.
5. *in the Messenian people*, 'in the city.'
7. 'has fallen with him falling but not,' etc.
8. *from*, use dative.
9. *infer*, εἰκάζω; *accomplice*, συνεργός with gen.
11. 'having hid.'
12. *bring them back to power*, use ἐπανορθο-.
14. *their most vain hopes*, perhaps a new clause, 'but they are vain.'
15. *conspiracy*, στασις.

LXX.

Bedford...Talbot.

BED. The day begins to break, and night is fled,
whose pitchy mantle over-veil'd the earth.
Here sound retreat, and cease our hot pursuit.

2. 'having veiled;' *pitchy*, μέλας, κελαινεφής, μελάγχιμος.
3. 'call back the pursuers.'

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TAL. Bring forth the body of old Salisbury,
and here advance it in the market-place,
the middle centre of this cursèd town.
Now have I paid my vow unto his soul;
for every drop of blood was drawn from him
there hath at least five Frenchmen died to-night.
And that hereafter ages may behold
what ruin happen'd in revenge of him,
within their chiefest temple I'll erect
a tomb, wherein his corpse shall be interr'd:
upon the which, that every one may read,
shall be engraved the sack of Orleans,
the treacherous manner of his mournful death
and what a terror he had been to France.

SHAKESPEARE.

4. *old Salisbury*, 'the old man.'
6. *centre*, ὀμφᾰλός.
7. *my vow*, 'what I promised.'
9. 'having killed five times as many Phrygians,' Φρῦγες, πεντᾰκῐ̄s.
10. *hereafter ages*, 'those hereafter,' οἱ ἔπειτα, οἱ μεθύστεροι.
10. *in revenge of*, ἀντίποινος.
14. *may read*, 'that this may be known.'
15. *engrave*, ἐγγρᾰ́φω; *sack*, ἅλωσις(ᾰ̆); *Orleans*, 'Troy' or 'the city.'

LXXI.

ARTEVELDE. I thank you, sirs; I knew it could not be
but men like you must listen to the truth.
Sirs, ye have heard these knights discourse to you
of your ill fortunes, telling on their fingers
the worthy leaders ye have lately lost:
true, they were worthy men, most gallant chiefs;
and ill would it become us to make light
of the great loss we suffer by their fall.
But had they guess'd, or could they but have dream'd,
the great examples which they died to show

3. *knights*, 'men.'
4. *fingers*, omit; *ill fortunes*, § 64.
7. *make light*, 'bear easily.'
9. 'guessed even in dreams.'

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should fall so flat, should shine so fruitless here,
that men should say, 'For liberty these died,
wherefore let us be slaves,'—had they thought this,
oh, then, with what an agony of shame,
their blushing faces buried in the dust,
had their great spirits parted hence for heaven!

H. TAYLOR.

10. *example*, 'glory.' 11. *fruitless*, 'in vain.'

LXXII.

And if indeed I cast the brand away,
surely a precious thing, one worthy note,
should thus be lost for ever from the earth,
which might have pleased the eyes of many men.
What good should follow this, if this were done?
what harm, undone? Deep harm to disobey,
seeing obedience is the bond of rule.
Were it well to obey then, if a king demand
an act unprofitable, against himself?
The king is sick, and knows not what he does.
What record, or what relic of my lord
should be to aftertime, but empty breath
and rumours of a doubt? But were this kept,
stored in some treasure-house of mighty kings,
some one might show it at a joust of arms,
saying, 'King Arthur's sword, Excalibur,
wrought by the lonely maiden of the Lake.'

TENNYSON.

1. *brand*, 'sword.'
2. ἄξιον λόγου.
4. *might have pleased*, use ἔμελλον.
7. *obedience*, πειθαρχία.
9. uses ἀκερδές, οὐκ ὀνήσιμον.
11. *relic*, λείψανον (or plural).
12. *aftertime*, 'those after.'
13. *and rumours of a doubt*, φήμη ἄδηλος.
14. 'a treasure (θησαυρός) in the palace.'
15. *joust of arms*, ἀγὼν (or plural)
16. *Excalibur*, omit.
17. *of the Lake*, Λιμναῖτις.

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LXXIII.

Noblest Romans,
if you were less, or that your faith and virtue
did not hold good that title with your blood,
I should not now unprofitably spend
myself in words, or catch at empty hopes
by airy ways for solid certainties;
but since in many and the greatest dangers
I still have known you no less true than valiant,
and that I trust in you the same affections,
to will or nil, to think things good or bad,
alike with me, which argues your firm friendship;
I dare the boldlier with you set on foot
or lead unto this great and goodliest action.
What I have thought of it afore, you all
have heard apart: I then expressed my zeal
unto the glory: now, the need inflames me.

BEN JONSON.

1. 'O noblest men of this Roman ('Ρωμαῖος) city.'
2. 'or were not able to *guard* this *glory* by *boldness* and virtue.'
4. *spend*, ἀναλίσκειν; say 'spend words.'
6. *airy ways*, 'vain attempts.'
9. § 63.
10. *will or nil*, 'hate and love.'
11. *which argues*, 'so that I know.'
13. *goodliest*, ὑπέρτατος.
15. *zeal unto*, 'desire of,' § 63.
16. *the need*, τὸ δεῖν, ἡ χρεία.

LXXIV.

SAMS. All otherwise to me my thoughts portend,
that these dark orbs no more shall treat with light,
nor the other light of life continue long,
but yield to double darkness nigh at hand:
so much I feel my genial spirits droop,

1. *thoughts*, καρδία, κέαρ, φρήν.
2. *orbs*, 'eyes.'
3. *treat with*, change and simplify phrase: 'turn to light,' 'see the sun.'
5. use ἀθῡμέω, ἀθῡμία.

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my hopes all flat, nature within me seems
in all her functions weary of herself;
my race of glory run, and race of shame,
and I shall shortly be with them that rest.

MAN. Believe not these suggestions, which proceed
from anguish of the mind and humours black,
that mingle with thy fancy. I, however,
must not omit a father's timely care
to prosecute the means of thy deliverance
by ransom, or how else: meanwhile be calm,
and healing words from these thy friends admit.

MILTON.

6. *flat*, 'fallen.'
7. 'seems to be weak (*or* unable) to do what is needful.'
10. *suggestions*, φροντίδες.
11. *humours black*, μελάγχολοι ῥοαί.
12. *fancy*, γνώμη, γνῶμαι.
14. follow the sense.
15. *ransom*, λύτρον (or plur.); *be calm*, στέργω.
16. *healing words*, ἰᾶσιμοι λόγοι, ἥπιοι λόγοι.

LXXV.

MACB. Why should I play the Roman fool, and die
on mine own sword? whiles I see lives, the gashes
do better upon them.

MACD. Turn, hell-hound, turn.

MACB. Of all men else I have avoided thee:
but get thee back: my soul is too much charged
with blood of thine already.

MACD. I have no words—
my voice is in my sword: thou bloodier villain
than terms can give thee out. [*They fight.*]

MACB. Thou losest labour:
as easy mayst thou the intrenchant air

1. 'Why foolish like a barbarian.'
2. *lives*, 'living men.' § 63.
3. *do better upon*, 'befit;' *hell-hound*, κύον.
5. 'I am too full,' γέμω, or 'I have shed too much.'
8. *than terms can give thee out*, 'than words.'
9. *intrenchant*, ἄθικτος

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with thy keen sword impress, as make me bleed:
let fall thy blade on vulnerable crests:
I bear a charmed life; which must not yield
to one of woman born.

MACD. Despair thy charm:
and let the angel whom thou still hast served
tell thee, Macduff was from his mother's womb
untimely ripped.

SHAKESPERE.

11. *vulnerable*, τρωτός.
12. *charmed*, θεῖος.
13. *despair thy charm*, a new line: 'abandon thy hopes.'
14. *angel*, δαίμων.
16. ἄωρος: σπάω.

LXXVI.

PRINCE. Methinks a woman of this valiant spirit
should, if a coward heard her speak these words,
infuse his breast with magnanimity,
and make him, naked, foil a man at arms.
I speak not this, as doubting any here;
for, did I but suspect a fearful man,
he should have leave to go away betimes;
lest, in our need, he might infect another,
and make him of like spirit to himself.
If any such be here, as God forbid!
let him depart before we need his help.

OXFORD. Women and children of so high a courage!
and warriors faint! why, 'twere perpetual shame.—
O brave young prince! thy famous grandfather
doth live again in thee: long mayst thou live
to bear his image and renew his glories!

SHAKESPEARE.

1. 'thou hast spoken these words valiantly, woman, so that if,' etc.
4. 'he being naked would defeat,' etc.
8. *infect*, διαφθείρω, or 'lest another partaking his fear' [μεταισχών].
10. ὃ μὴ γένοιτο.
12-13. 'If women and children . . . a man would be ashamed to fear.'

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LXXVII.

I will go forth 'mong men, not mailed in scorn,
but in the armour of a pure intent.
Great duties are before me, and great songs,
and whether crowned or crownless, when I fall,
it matters not, so as God's work is done.
I've learned to prize the quiet lightning-deed,
not the applauding thunder at its heels
which men call fame . . . our night is past:
we stand in precious sunrise, and beyond
a long day stretches to the very end.
Look out, my beautiful, upon the sky!
Even puts on her jewels. Look! she sets
Venus upon her brow. I never gaze
upon the evening but a tide of awe
swells up within me, as the running brine
grows in the creeks and channels of a stream
until it threats its banks. H. TAYLOR.

1. *mailed*, ἐνδύς.
2. *pure*, εὐσεβής.
4. *crowned or crownless*, 'succeed or fail,' τυγχεῖν . . . ἁμαρτεῖν.
5. 'lightning of deeds.'
6. 'thunder of applause (εὐφημία);' *at its heels*, σύνδρομος, ὀπαδός.
11. *jewels*, κόσμος.
12. *Venus*, Ἀφροδίτης λαμπάς, or Ἔσπερος.
13. *tide*, πλημμῦρις; *awe*, αἰδώς.
15. *creek*, μυχός; *channel*, πόρος.

LXXVIII.

TIB. And you are Luria
who sent my cohort, that laid down its arms
in error of the battle-signal's sense,
back safely to me at the critical time—
one of a hundred deeds. I know you! Therefore
to none but you could I . . .

1. 'And you then are he.'
3. 'not knowing what the trumpet (σάλπιγξ) signified (σημαίνω).'
4. *critical time*, ἀκμή.
5. 'you have done many such deeds.'
9. 'and there is no other helper.

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LUR. No truce, Tiburzio!

TIB. Luria, you know the peril imminent
on Pisa,—that you have us in the toils,
us her last safeguard, all that intercepts
the rage of her implacablest of foes
from Pisa,—if we fall to-day, she falls.
Tho' Lucca will arrive, yet, 't is too late.
You have so plainly here the best of it,
that you must feel, brave soldier as you are,
how dangerous we grow in this extreme,
how truly formidable by despair.

BROWNING.

10. *implacablest of foes*, ἔχθιστοι.
12. *Lucca*, Λύκιοι, § 13.
15. *dangerous we grow*, 'are made fierce by.'
16. § 64.

LXXIX.

MAC. We have scotched the snake, not kill'd it:
she 'll close and be herself; whilst our poor malice
remains in danger of her former tooth.
But let the frame of things disjoint, both the worlds suffer,
ere we will eat our meal in fear, and sleep
in the affliction of these terrible dreams
that shake us nightly: better be with the dead,
whom we to gain our peace have sent to peace,
than on the torture of the mind to lie
in restless ecstasy. Duncan is in his grave;
after life's fitful fever he sleeps well.
Treason has done his worst: nor steel, nor poison,

1. *scotched*, 'wounded.'
2. *close*, συνάπτειν ἕλκος; *our poor malice*, i.e. 'our useless violence.'
3. *former tooth*, ὁ πρόσθε ὀδούς.
4. 'heaven and earth perish dissolved.'
5. *ere we will*, πρὶν τλῆναι.
8. *to gain our peace*, τἀμὰ κομίζειν.
9. *torture, ecstasy*, λύσσα, ἄλγος, ἄλαίνω, ἀλῶμαι, οἶστρος, οἰστρέω.

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malice domestic, foreign levy, nothing
can touch him further.
LADY M. Come on;
Gentle my lord, sleek o'er your rugged looks;
be bright and jovial among your guests to-night.

SHAKESPEARE.

15. *sleek over*, λειαίνω.

LXXX.

BED. Agreed: I'll to yon corner.
BUR. And I to this.
TAL. And here will Talbot mount, or make his grave.
Now, Salisbury, for thee, and for the right
of English Henry, shall this night appear
how much in duty I am bound to both.

The English scale the walls.

SENT. Arm! arm! the enemy doth make assault!

The French leap over the walls in their shirts, half ready and half unready.

ALEN. How now, my lords! what, all unready so?
BAST. Unready! ay, and glad we 'scaped so well.
REIG. 'Twas time, I trow, to wake and leave our beds,
hearing alarums at our chamber-doors.
ALEN. Of all exploits since first I follow'd arms,
ne'er heard I of a warlike enterprise
more venturous or desperate than this.
BAST. I think this Talbot be a fiend of hell.
REIG. If not of hell, the heavens, sure, favour him.
ALEN. Here cometh Charles: I marvel how he sped.

SHAKESPEARE.

[Do not translate the stage directions.]

1. 'I will mount here.'
2. *Talbot*, 'I;' *grave*, say 'die.'
3. *Salisbury*, στρατηγέ.
4. *English Henry*, ὁ ἄναξ.
5. 'how having been well-treated I shall repay.'
6. See § 43.
7. *unready*, i.e. undressed.
10. *alarums*, Ἄρης; *chamber-doors*, μύχιοι δόμων, or θύραι.
12. *a warlike enterprise*, say 'a man so daring.'
14. *this Talbot*, οὗτος; *fiend*, ἄτη (ᾱ), Ἐρινύς.

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LXXXI.

Saturn, look up!—though wherefore, poor old King?
I have no comfort for thee, no, not one:
I cannot say, 'O wherefore sleepest thou?'
for heaven is parted from thee, and the earth
knows thee not, thus afflicted, for a god;
and ocean too, with all its solemn noise,
has from thy sceptre pass'd; and all the air
is emptied of thine hoary majesty.
Thy thunder, conscious of the new command,
rumbles reluctant o'er our fallen house;
and thy sharp lightning in unpractised hands
scorches and burns our once serene domain.
O aching time! O moments big as years!
Saturn, sleep on:—O thoughtless, why did I
thus violate thy slumbrous solitude?

KEATS.

1. *Saturn*, Κρόνος; *poor old King*, τᾶλας.
6. *solemn noise*, use βρέμω, βρυχάομαι, φθέγμα, βᾰρύβρομος, κτῡπος.
7. *sceptre*, κράτος.
9. *command*, 'masters.'
10. *reluctant*, ἄκων (ᾰ).
11. *unpractised*, ἀηθής.
12. *scorches and burns*, ἐκπῡρόω, φεψᾰλόω, ἀϊστόω.
13. 'long sorrow in a short time.'
15. *slumbrous*, ὑπνώδης (ῠ).

LXXXII.

(*His wife is speaking.*)

O noble breast and all puissant arms,
am I the cause, I the poor cause that men
reproach you, saying all your force is gone?
I *am* the cause, because I dare not speak
and tell him what I think and what they say,
and yet I hate that he should linger here;
I cannot love my lord and not his name.

2. *am I the cause*, ἦ δι' ἐμὲ . . .
4. *I am the cause* may be omitted: γάρ will suffice.

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Far liefer had I gird his harness on him,
and ride with him to battle and stand by,
and watch his mightful hand striking great blows
at caitiffs and at wrongers of the world.
Far better were I laid in the dark earth,
not hearing any more his noble voice,
not to be folded more in these dear arms,
and darken'd from the high light in his eyes,
than that my lord thro' me should suffer shame.

TENNYSON.

8. *gird his harness*, ὁπλίζω, ἐξοπλίζω.
9. Don't say *ride*.
15. 'nor see the noble light.'

LXXXIII.

Why with the offending father did ye slay
two unoffending babes, his innocent sons?
Why not on them have placed the forfeit crown,
ruled in their name, and train'd them to your will?
Had *they* misruled? had *they* forgot their friends?
No: but to thy ambition their poor lives
were bar; and this, too, was their father's crime.
That thou might'st reign he died, not for his fault
even fancied; and his death thou wroughtest chief.
For, if the other lords desired his fall
hotlier than thou, and were by thee kept back,
why dost thou only profit by his death?
thy crown condemns thee, while thy tongue absolves.
And now to me thou tenderest friendly league,
and to my son reversion to thy throne:
short answer is sufficient; league with thee,
for me I deem such impious; and for him,
exile abroad more safe than heirship here.

M. ARNOLD.

1. *offending*, αἴτιος, παναίτιος.
3. *forfeit*, ἔρημος.
4. *to your will*, ὑπήκοος.
5. 'not violent and unmindful of friends were they.'
7. *bar*, ἐμποδών.
9. *even fancied*, λόγῳ.
15. *reversion*, διαδοχαί.

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LXXXIV.

MIR. If by your art, my dearest father, you have
put the wild waters in this roar, allay them.
The sky, it seems, would pour down stinking pitch,
but that the sea, mounting to the welkin's cheek,
dashes the fire out. O, I have suffered
with those that I saw suffer: a brave vessel,
who had, no doubt, some noble creatures in her,
dash'd all to pieces. O, the cry did knock
against my very heart. Poor souls, they perish'd.
Had I been any god of power, I would
have sunk the sea within the earth or ere
it should the good ship so have swallow'd and
the fraughting souls within her.

PROS. Be collected:
no more amazement: tell your piteous heart
there's no harm done.

MIR. O, woe the day!

PROS. No harm.
I have done nothing but in care of thee.

SHAKESPEARE.

2. *put . . ., κῑνέω, ἐξορῑνω; allay, παύω, κοιμάω, σβέννῡμι.*
3. *stinking pitch, δυσώδης πίσσα.*
4. *cheek*, omit: use *ἐμπαίω*, 'to strike against.'
3. *the fraughting souls*, 'with sailors and all,' use *αὐτός*; *be collected*, 'fear not.'
14. *tell*, etc., 'know that you pity unharmed men.'

LXXXV.

ANT. But yesterday the word of Caesar might
have stood against the world: now lies he there,
and none so poor to do him reverence.
O masters! if I were disposed to stir
your hearts and minds to mutiny and rage,
I should do Brutus wrong, and Cassius wrong,

3. *poor, φαῦλος.*
5. *mutiny, στάσις.*

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who, you all know, are honourable men.
I will not do them wrong: I rather choose
to wrong the dead, to wrong myself and you,
than I will wrong such honourable men.
But here's a parchment with the seal of Caesar,
I found it in his closet: 'tis his will:
Let but the commons hear this testament,
(which, pardon me, I do not mean to read,)
and they would go and kiss dead Caesar's wounds
and dip their napkins in his sacred blood.

SHAKESPEARE.

11. *parchment*, δέλτος, f.
12. *closet*, μύχος; *will*, διάθεσις τῆς οὐσίας.
13. *the commons*, 'you.'
14. *read*, 'recite,' 'tell.'
15. *kiss*, προσκύνέω.
16. *napkins*, πέπλος, εἵματα.

LXXXVI.

Then he, tho' Miriam Lane had told him all,
because things seen are mightier than things heard,
stagger'd and shook, holding the branch, and fear'd
to send abroad a shrill and terrible cry,
which in one moment, like the blast of doom,
would shatter all the happiness of the hearth.
He therefore turning softly like a thief,
lest the harsh shingle should grate under-foot,
and feeling all along the garden-wall,
lest he should swoon and tumble and be found,
crept to the gate and open'd it, and closed,
as lightly as a sick man's chamber-door,
behind him, and came out upon the waste.

1. 'though he knew it all.'
3. *staggered and shook*, 'trembled in his knees.'
6. *shatter like the blast of doom*, συγκεραυνῶσαι.
7. *softly*, σῖγα.
8. 'noiseless feet on hard stones,' ἄψοφος.
9. *wall*, περίβολος.
10. *swoon*, προλείπω, ἐκθυήσκω.

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And there he would have knelt, but that his knees
were feeble, so that falling prone he dug
his fingers into the wet earth, and pray'd.

TENNYSON.

13. *waste*, πλὰξ ἔρημος.
14. *kneel*, γόνῠ τιθέναι.
15. *dig*, πήγνῡμι.

LXXXVII.

AESCH. At dead of night he slew them: then at dawn
high on the shoulders of the cut-throat crew
was trumpeted forth despot—whither now?
Push not the event so fast: there is much need
we were deliberate in what 's left to do.

TIM. I go to entreat him, and despite himself
win him to virtue, and his saner mind:
may be 'tis not too late: the thought of power
full oft is sweeter than the taste: already
he surfeits of his sin: experience breeds
hate in one moment of a life's desire.
Try we persuasion first: perchance even now
he knows how barren and how bleak it is
to stand unloved, unhonoured, and alone
upon the frozen tops of sovereignty.

AESCH. First shall the rain wash cool red Aetna's throat
ere mild words melt a tyrant in his ire.

RHOADES.

2. *cut-throat crew*, μιαίφονοι.
3. *trumpeted*, 'proclaim.'
4. 'be not hasty overmuch.'
8. *thought . . . taste*, use verbs not nouns.
10. *surfeit*, κόρος.
13. *bleak*, δυσχείμερον.
15. *frozen tops*, 'cold height.'
16. *wash cool*, σβέννυμι.

LXXXVIII.

MACB. So foul and fair a day I have not seen.

BAN. How far is 't call'd to Forres?—What are these,

1. *foul* (in weather), *fair* (in the victory just won).
2. *Forres*, Φέραι.

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so wither'd and so wild in their attire;
that look not like the inhabitants o' the earth,
and yet are on 't? Live you? or are you aught
that man may question? You seem to understand me,
by each at once her choppy finger laying
upon her skinny lips:—You should be women,
and yet your beards forbid me to interpret
that you are so.

MACB. Speak if you can;—What are you?

1 WITCH. All hail, Macbeth! hail to thee, thane of Glamis!

2 WITCH. All hail, Macbeth! hail to thee, thane of Cawdor!

3 WITCH. All hail, Macbeth! that shalt be king hereafter.

BAN. Good sir, why do you start; and seem to fear
things that do sound so fair?—I' the name of truth,
are ye fantastical, or that indeed
which outwardly ye show?

SHAKESPEARE.

3. *withered*, *ξηρός*, *ῥῡσός*.
7. *choppy*, *τραχύς*.
8. *skinny*, *σκληρός*.
11-13. Leave out the names. Remember, Glamis is an inherited honour, Cawdor has been given him by special favour.
16. *fantastical*, *φάσματα*.

LXXXIX.

Well, there 's now
no time of calling back or standing still.
Friends, be yourselves: keep the same Roman hearts
and ready minds you had yesternight. Prepare
to execute what we resolved: and let not
labour or danger or discovery fright you.
I 'll to the army: you the while mature
things here at home: draw to you any aids
that you think fitting, that may help a war.

3. *be yourselves*, 'be men;' *Roman*, 'worthy of your race.'

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I'll bleed a life or win an empire for you.
Within these few days look to see my ensigns
here at the walls: be you but firm within:
Meantime, to draw an envy on the consul,
and give a less suspicion of our course,
let it be given out here in the city,
that I am gone, an innocent man, to exile.

BEN JONSON.

10. 'I will perish or you shall reign.'
11. *ensigns*, 'army.'
13. *consul*, 'ruler;' *envy*, = 'suspicion.'

XC.

GLOU. Thus sometimes hath the brightest day a cloud;
and after summer evermore succeeds
barren winter, with his wrathful nipping cold:
so cares and joys abound, as seasons fleet.
Sirs, what's o'clock?

SERV. Ten, my lord.

GLOU. Ten is the hour that was appointed me
to watch the coming of my punish'd duchess:
uneath may she endure the flinty streets,
to tread them with her tender-feeling feet.
Sweet Nell, ill can thy noble mind abrook
the abject people gazing on thy face,
with envious looks, still laughing at thy shame,
that erst did follow thy proud chariot-wheels
when thou didst ride in triumph through the streets.
But, soft! I think she comes; and I'll prepare
my tear-stain'd eyes to see her miseries.

SHAKESPEARE.

5. *what's o'clock*, πηνίκα; for *ten* say 'midday' to save trouble.
7. *duchess*, 'wife;' *punished*, 'she has to do penance.'
8. *uneath*, 'hardly.'
10. Omit the name.
11. *abject*, κακὸς, φαῦλος.
12. *envious*, ἐπίφθονος, δυσμενής.
13. *chariot*, ἅρμα, ὄχημα, ὄχος.
14. *triumph*, χαρά, χλιδή.
16. *tear-stained*, δακρύρροος.

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XCI.

CHORUS. That lot shall no God give who fights for thee.
HER. Shall Gods bear bit and bridle, fool, of men?
CHO. Nor them forbid we nor shalt thou constrain.
HER. Yet say'st thou none shall make the good lot mine?
CHO. Of thy side none, nor moved for fear of thee.
HER. Gods hast thou then to baffle Gods of ours?
CHO. Nor thine nor mine, but equal-souled are they.
HER. Toward good and ill, then, equal-eyed of soul?
CHO. Nay, but swift-eyed to note where ill thoughts breed.
HER. Thy shaft word-feathered flies yet far of me.
CHO. Pride knows not, wounded, till the heart be cleft.
HER. No shaft wounds deep whose wing is plumed with words.
CHO. Lay that to heart, and bid thy tongue learn grace.
HER. Grace shall thine own crave soon too late of mine.
CHO. Boast thou till then, but I wage words no more.

SWINBURNE.

2. 'to bridle,' χαλῑνόω.
8. *equal-eyed of soul*, ἴσον δεδορκότες.
10. 'the well-feathered shaft of words.'
12. *wounds deep*, ἐφικνοῦμαι.
13. *grace*, χάρις.
15. *till then*, τέως.

XCII.

Though yet of Hamlet our dear brother's death
the memory be green; and that it us befitted
to bear our heart in grief, and our whole kingdom
to be contracted in one brow of woe;
yet so far hath discretion fought with nature,
that we with wisest sorrow think on him,
together with remembrance of ourselves.

1. Leave out name.
2. χλωρὰ ξυμφορά; *us* (the king).
4. *one brow of woe*, introduce the word κοινὸς or πάγκοινος.
5. *nature*, say 'regret.'
7. *remembrance of ourselves*, 'considering my own interests (τἀμά).'

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therefore, our sometime sister, now our queen,
th' imperial jointress of this warlike state,
have we, as 'twere with a defeated joy,—
with one auspicious, and one dropping eye,
with mirth in funeral, and with dirge in marriage,
in equal scale weighing delight and dole,—
taken to wife: nor have we herein barr'd
your better wisdoms, which have freely gone
with this affair along:—for all, our thanks.

SHAKESPEARE.

8. *sister* (by marriage), κῆδος, κήδευμα.
9. Follow the sense: it means that she as the widow of the late king brought the kingdom to her new husband.
10. *defeated*, 'mournful,' oxymoron.
11. *dropping*, 'weeping.'
14. 'we have not hidden from you who are wiser.'

XCIII.

ANT. I do beseech you, if ye have me heard,
now, while your purple hands do reek and smoke,
fulfil your pleasure. Live a thousand years,
I shall not find myself so apt to die:
no place will please me so, no mean of death,
as here by Caesar, and by you cut off,
the choice and master spirits of this age.

BON. O Antony, beg not your death of us.
Though now we must appear bloody and cruel,
as by our hands, and this our present act,
you see we do: yet see you but our hands,
and this the bleeding business they have done:
our hearts you see not, they are pitiful:
and pity to the general wrong of Rome
(as fire drives out fire, so pity pity)

2. *reek and smoke*. 'ζέω with murder.'
7. 'Than whom nothing better.'
14. *pity . . . hath done*, 'we pitying . . . have done.'

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hath done this deed on Caesar. For your part,
to you our swords have leaden points, Mark Antony;
our arms no strength of malice, and our hearts
of brother's temper, do receive you in
with all kind love, good thoughts, and reverence.
SHAKESPEARE.

17. 'are weakened like lead (*μόλυβδος*).'

XCIV.

GON. So am I purposed.—Where is my lord of Gloster?
CORN. Followed the old man forth. (*Re-enter Glost.*) He is returned.
GLOST. The king is in high rage.
CORN. Whither is he going?
GLOST. He calls to horse, but will I know not whither.
CORN. 'Tis best to give him way: he leads himself.
GON. My lord, entreat him by no means to stay.
GLOST. Alack, the night comes on, and the bleak winds
do sorely ruffle; for many miles about
there's scarce a bush.
REG. O, sir, to wilful men
the injuries that they themselves procure
must be their schoolmasters. Shut up your doors:
he is attended with a desperate train;
and what they may incense him to, being apt
to have his ear abused, wisdom bids fear.
CORN. Shut up your doors, my lord; 'tis a wild night:
my Regan counsels well: come out o' the storm.
SHAKESPEARE.

1. *Κρέων.*
4. *to horse, ἵππους ἐλαύνειν.*
8. *ruffle, φρίσσω.*
9. *bush, θάμνος; many miles* (simplify); *wilful, αὐθάδης.*
10-11. Use the proverbial *πάθη-ματα μαθήματα* or *πάθος μάθος.*
12. *train,* 'men.'
13. *being apt to have his ear abused,* being liable to flattery (*θωπεύω, θώπευμα*).
14. *wisdom bids,* 'it is wise to.'
16. *come out of the storm,* 'come in.'

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XCV.

Then stood Timoleon with averted eyes
silent a space, and praying: at last he cried:
'Traitor! of thine own blood be thine the guilt:
the hour is come: to Corinth I devote
the life, would heaven I had not lived to save.'
So, ere the guards could aid him, he was dead:
for we three closed upon him, who speechless, blind,
fell, as a bull is butchered, heavy as he
and helpless: while the huddling herd behind
stood stupid gazing on Timoleon.
Then, as bewitched by Circe's sorceries,
each at the mute commandment of his eye
confounded, no word spoken, with one clang
dropped spear and buckler, all the savage soul
tamed in them, and the wordy tumult lulled.

RHOADES.

1. *averted*, παλιντρόπος.
4. *I devote the life*, 'I sacrifice you.'
9. *huddling*, πτήσσω, ἐπτοῆσθαι.
11. *bewitched*, κηλέω.
15. *wordy tumult*, 'strife and shouting.'

XCVI.

AD. No passage! Whither would the madman press?
Close the doors quick on me!
GUI. Too late! He's here.
VAL. Sir Guibert, will you help me?—Me, that come
charged by your townsmen, all who starve at Cleves,
to represent their heights and depths of woe
before our Duchess and obtain relief!
Such errands barricade such doors, it seems:
but not a common hindrance drives me back

5. *heights and depths of woe*, οἷα κακά.
7. *such errands barricade*, etc., 'such a messenger they shut out.'
8. *common*, 'wonted.'

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on all the sad yet hopeful faces, lit
with hope for the first time, which sent me forth.
Cleves, speak for me! Cleves' men and women, speak!
Who followed me—your strongest—many a mile
that I might go the fresher from their ranks,
—who sit—your weakest—by the city gates,
to take me fuller of what news I bring
as I return—for I must needs return!

BROWNING.

9. *on all*, 'to;' *sad yet hopeful*, 'hopeful in sorrow;' omit 'faces.'
11. *speak for me*, ἴστω.
13. 'that I might bear tidings fresh to you.'
15. *to take me fuller*, 'to meet me when full.'

XCVII.

ER. Hear then and know why only of all men I
that bring such news as mine is, I alone
must wash good words with weeping; I and thou,
woman, must wail to hear men sing, must groan
to see their joy who love us; all our friends
save only we, and all save we that love
this holiness of Athens, in our sight
shall lift their hearts up, in our hearing praise
gods whom we may not; for to these they give
life of their children, flower of all their seed,
for all their travail fruit, for all their hopes
harvest; but we for all our good things, we
have at their hands, which fill all these folk full,

3. This may be done literally: or 'weep over good words.'
7. *this holiness*, σέβας.
10. *life of their children*, 'living children!
11. *fruit . . . harvest*, one word will do.
12. *for all*, i.e. 'instead of.'
12-13. 'we, instead of good things, receive from the gods who give these things (to others) death,' etc.

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death, barrenness, child-slaughter, curses, cares,
sea-leaguer and land-shipwreck; which of these,
which wilt thou first give thanks for? all are thine.

SWINBURNE.

15. *sea-leaguer and land-shipwreck*, the phrases are intentionally crossed: say 'shipwreck of the city, capture (ἅλωσις) at sea.'

XCVIII.

J. My ears have not yet drunk a hundred words
of that tongue's utterance, yet I know the sound:
art thou not Romeo, and a Montague?
R. Neither, fair saint, if either thee dislike.
J. How camest thou hither, tell me, and wherefore?
The orchard walls are high and hard to climb,
and the place death, considering who thou art,
if any of my kinsmen find thee here.
R. With love's light wings did I o'erperch these walls;
for stony limits cannot hold love out;
and what love can do that dares love attempt;
therefore thy kinsmen are no let to me.
J. If they do see thee, they will murder thee.
R. Alack! there lies more peril in thine eye,
than twenty of their swords: look thou but sweet,
and I am proof against their enmity.

SHAKESPEARE.

3. *A Montague*, 'a foe to my kin.'
7. *the place death*, 'death awaits thee here.'
15. *twenty*, 'all.'

XCIX.

FEDALMA. O father, will the women of our tribe
suffer as I do, in the years to come,
when you have made them great in Africa?

3. *in Africa*, say κατελθών: he was an exile about to return.

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Redeemed from ignorant ills only to feel
a conscious woe. Then—is it worth the pains?
Were it not better when we reach that shore,
to raise a funeral pile and perish all,
so closing up a myriad avenues
to misery yet unwrought? My soul is faint—
will these sharp pangs buy any certain good?
ZARCA. Nay, never falter: no great deed is done
by falterers who ask for certainty.
No good is certain, but the stedfast mind,
the undivided will to seek the good:
'tis that compels the elements, and wrings
a human music from the indifferent air.
The greatest gift the hero leaves his race
is to have been a hero. Say we fail!
we feed the high tradition of the world,
and leave our spirit in our children's hearts.

G. ELIOT.

8. *avenues*, ὁδοί.
11. *falter*, ὀκνεῖν.
15. *compels the elements*, 'controls the heaven.'
16. *wrings a human music*, etc., 'forces the deaf air to harmonise (ξυνᾴδειν) with man's woes.'
19. 'cherish noble memory of bravery.'

C.

Then she stretched out her arms and cried aloud
'Oh Arthur!' then her voice brake suddenly,
then—as a stream that spouting from a cliff
fails in mid air, but gathering at the base
remakes itself, and flashes down the vale—
went on in passionate utterance:
'Gone—my lord!
Gone thro' my sin to slay and to be slain!
And he forgave me, and I could not speak.

2. *brake*, ἀπερρᾶγη, ἐρράγη.
3. *spout*, ἐξορμῶμαι, ἐκπηδᾶν, ἐξάλλομαι.
6. use θροεῖν.

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Farewell? I should have answered his farewell.
His mercy choked me. Gone, my lord the king,
my own true lord! how dare I call him mine?
The shadow of another cleaves to me
and makes me one pollution: he, the king,
called me polluted: shall I kill myself?
What help in that? I cannot kill my sin,
if soul be soul: nor can I kill my shame;
no, nor by living can I live it down.
The days will grow to weeks, the weeks to months,
the months will add themselves and make the years,
the years will roll into the centuries,
and mine will ever be a name of scorn. TENNYSON.

17. *live down*, 'wear away by life.'
18. Omit *weeks*.
20. *centuries*, *αἰῶνες*.

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APPENDIX

ADDITIONAL EASY EXERCISES

CI—CXXX

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APPENDIX.

ADDITIONAL EASY EXERCISES.

[*See page* 88.]

CI.

TANTALUS.

Who of mortals does not know the fame of Tantălus?
For he, elated by insolence to do dread deeds,
is punished by the gods for his boldness.
For his limbs scorch with the nether heat,
and feeling insatiable thirst in the mid stream
he ever stands: but if he even bows his head
that with cool founts he may assuage the fire,
the stream flies from him longing, and instead of a draught,
his hot lip is filled with dry dust.
For the god when angry pities no one.

1. *mortals*, βροτός.
2. *elated*, use ἐπαίρω; *deeds*, § 63; *dread*, δεινός.
3. *by*, πρός, see § 58; *for*, use ἄποινα, § 69.
4. *limbs*, ἄρθρα; *scorch*, φλέγει; *nether*, νέρτερος; *heat*, καῦμα or plur.
5. *feel*, ἔχω; *insatiable*, ἄπληστος; *thirst*, διψᾶ.
6. *stand*, use ἵστημι or καθίστημι; *bow*, νεύω; *head*, § 45.
7. *cool*, ψῦχρός; *fount*, πηγή; *assuage*, μαλθάσσω, μᾰλάσσω.
8. *long*, ποθῶ; *flies*, φεύγω, acc. · *draught*, πῶμα.
9. *hot*, θερμός; *lip*, χεῖλος, *dust*, σποδός, f.; κόνῐς, f.

CII.

The gods are so angry with Tantălus,
that they do not seem to have enough of their vengeance,

1. *so*, τοσαῦτα; *angry*, μηνῖω.
2. *enough*, ἄλις (ᾰ).

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exacting one punishment for his former sins,
but find out more fierce pain.
For, suffering with the sun's hot rays,
he asks for healing: then, looking to heaven,
he sees a vine present: and stretching up
his hand, eager to seize the joy of the draught,
he finds nothing: for the pleasure of grapes
some god has taken out, so that he gets nothing.

3. *exact*, πράσσω; *former sins*, § 63, use ἁμπλάκεῖν.
5. *suffer*, πονεῖν; *ray*, ἀκτίς, -ῖνος.
6. *asks* (aor.); *healing*, ἴασις.
7. *vine*, ἄμπελος, f.; *stretch*, ἐκτείνω.
8. *eager*, use ποθῶ; *joy*, γάνος (n.) [articles, see § 35]; *draught*, πῶμα.
9. *finds* (aor.); *grape*, βότρυς.
10. *take out*, ἐξαιρέω; *get*, τυγχάνω (g.).

CIII.

What a danger terrifies me with fear!
for now I stand like one on a rock
surrounded with sea-waves,
to whom ever the depth of the surge rises higher,
expecting waves, till in a short (time)
with salt deeps they sink me down.
But now the storm ceases, and the clouds the god
has turned to flight, and the heaven opens:
and the wave retires, and again have appeared
the firm rocks: and I am saved.

1. See δή, p. 62; *terrify*, ἐκπλήσσω.
2. *on a rock*, insert βεβώς; *rock*, πέτρα.
3. *surround*, κύκλέω.
4. *surge*, σάλος; *rises*, use αἴρω; *higher*, μείζων.
5. *expect*, κἀπᾰδοκῶ; *until*, ἕστ' ἄν.
6. *deep*, βύθος: *sink*, ποντίζω.
7. *cease*, λήγω; *storm*, θύελλα.
8. *turn*, τρέπω [tense, see § 50]: *to flight*, 'flying·' *opens*, ὑπερράγη.
9. *retires*, ὑποῤῥέω; *have appeared*, § 50.
10. *firm*, βέβαιος; *I am saved* (*present*, § 50, κυρῶ).

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CIV.

Kreōn the tyrant proclaimed to the city
that none should bury nor bewail
the miserably slain corpse of Polyneikes,
but that every one should perish disgracefully whoever does aught of this.
But there was a sister of the man, who in the tomb
hid the body, towards the master nowise
having reverence, but obeying gods' commands,
and she was caught doing this; and despite laws
having buried her brother, she did not shun to die.
But as she died by the most shameful fate of all (women)
so she found the most glorious fame.

1. *tyrant*, τύραννος; *proclaim*, ἐκκηρύσσω.
2. *that none*, § 38; *bury*, θάπτω; *bewail*, κωκύω.
3. *slain*, θανών; *corpse*, νέκυς.
4. *perish*, ὄλλυμαι; *disgracefully*, αἰσχρῶς.
5. *of the man*, § 32, v.; *who*, ἥτις.
6. *hide*, κρύπτω; *master*, δεσπότης; *nowise*, οὐδαμῶς.
7. *have reverence towards*, σέβω; *obey*, πειθαρχέω; *command*, ἐντολή.
8. *was caught*, ἑᾶλω; *despite*, βίᾳ (g.).
9. *shun*, φεύγω, use μὴ οὐ after it.
10. *as*, ὅσῳ; *died*, use ὄλλυμι; *fate*, μόρος.
11. *so*, τοσῷδε; *glorious*, εὐκλεής.

CV.

KOROIBOS.

When love of Kassandra had seized Kŏroibos
he came to Trojan Pergămă, that his beloved
he might be able to see, though desiring in vain.
And meanwhile the army of Hellēnes was about to take
the fort with assaults: but Kassandra some one

1. *love*, ἔρως; *had seized*, αἱρέω [aorist in Greek].
2. *Trojan*, Τρῳϊκός; *beloved*, τὰ φίλτατα.
4. *meanwhile*, ἐν τῷδε or ἐν τούτῳ; *Hellenes*, Ἕλληνες; *be about*, μέλλω.
5. *fort*, τείχισμα; *assault*, προσβολή.

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seizing by the hair passed by, and dragged her violently off.
And straight Koroibos seeing it endured it not,
but snatching a sword, and mad with fearful wrath,
rushed quick after him to save the maid.
But the wretched man perished himself in the battle.

6. *by the hair*, gen.; *drag off*, ἑξέλκω.
7. *straight*, εὐθύς; *endure*, ἀνέχομαι.
8. *snatch*, μάρπτω.
9. *rush*, ἵεμαι; *to save*, ὡς c. fut. particip.

CVI.

The Three Goats.

There were once three goats in the fields.
And the youngest came wandering,
that she might feed in the mountains on abundant grass.
But in the midst was a deep stream,
and there below a bridge a most savage
snake lay. So seeing the goat
crossing, he told her to jump down into the stream,
that he might take and eat her, a delight of the feast.
And she persuaded him, so that letting her go free
herself, he should wait for her sister to come,
as being larger and worthier of his jaw.

1. *goat*, χίμαιρα; *field*, ἀγρός.
2. *come*, ἐπέρχομαι; *wander*, ἀλᾶσθαι, πλανᾶσθαι.
3. *feed*, νέμεσθαι, acc.; *abundant*, ἄφθονος; *grass*, χλόη.
4. *in midst*, ἐν τῷ μεταξύ.
5. *below*, νέρθεν; *bridge*, γεφύρα.
6. *snake*, δράκων.
7. *cross*, περάω; *told*, εἶπε; *jump*, πηδάω.
8. *delight*, γᾶνος; *feast*, δεῖπνον.
9. *let go*, ἀφεῖναι.
10. *he should*, inf.; *wait for*, περιμένειν, acc.; *sister*, κασιγνήτη.
11. *jaw*, γναθος.

CVII.

The Three Goats (*continued*).

This one accordingly went off: but the second
coming did the same, and being threatened,

1. *accordingly*, μὲν οὖν (p. 65); *go off*, ἀποίχομαι; *second*, δεύτερος.
2. *did*, say ἔπασχε; *threaten*, ἀπειλέω.

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likewise persuaded the snake, [having let her go] free,
to wait for the last [*insert in this line the passage in brackets*].
And at last she came up. And the snake seeing her,
said with a terrible shout, "Who are you who dares to cross?"
But the goat much louder spake,
"You see the eldest of the three goats."
And speaking she immediately leapt into the stream,
and ate up the snake and went off.

3. *likewise*, αὖτως.
4. *last*, ὕστᾰτος.
5. *at last*, τέλος; *come up*, ἐπελθεῖν; *and the*, § 34, iv.
6. *with a shout*, § 67; *who*, etc., say 'who darest'; *dare*, τολμάω.
7. *loud*, μέγας; *speak*, φθέγγομαι.
8. *eldest*, γεραίτατος.
9. *leap*, ἅλλομαι.
10. *ate up and*, particip.; *eat up*, καταφᾰγεῖν.

CVIII.

Camilla.

Her mother being dead the father brings up the child:
and when the army came near, bringing danger,
the father taking his infant daughter flies.
And in his journey he found in the midst a stream,
and is at a loss how to cross, bearing the child.
Accordingly, after thinking of many things, he devised this.
Taking the spear he fitted the child's body to it,
making it firm with bonds, and fastening it on the middle of the spear:
and then shaking it he threw it across the stream,
and the brass was fixed in the ground: and she was saved.

1. Articles, § 35; *bring up*, τρέφω; *father*, γεννήτωρ, πᾰτήρ.
2. *army*, στρᾰτός; *danger*, κινδῡνος.
3. *infant*, νήπῐος; *daughter*, θυγᾰτήρ.
4. *in . . . journey*, § 67; *in the midst*, ἐν μέσῳ.
5. *be at a loss*, ἀμηχᾰνεω; *how to*, use πῶς and subj.
6. *think*, νοέω; *devise*, μηχᾰνῶμαι.
7. *spear*, ἔγχος, δόρῠ; *fit to*, προσάπτω; *body*, σῶμα, δέμας.
8. *make firm*, βεβαιόω; *bond*, πέδη; *fasten*, εἴργω.
9. *shake*, πάλλω; *across*, πέραν.
10. *brass*, χαλκός; *fix*, πήγνῡμι.

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CIX.

Oedipus.

Oidipous, leaving Kŏrinthos, at the Delphic
oracles arrived, enquiring about his race.
And the god answered that it was fated that his sire
he should slay, and marry his mother.
And learning this, to his house no more
he returned, but over a strange land wandered.
And by chance finding an old man in the three-ways,
and being struck on his head with a goad, he killed him
with a sword.
And coming to Thēbai, he saves the city from the Sphinx,
and unwitting married his unwitting mother,
and so the god accomplished what he foretold.

1. Δελφῐκός, acc.
2. *oracle*, μαντεῖον; *arrive*, ἀφικνεῖσθαι; *enquire*, ἱστορέω; *about*, § 57.
3. *answered*, ἀνεῖλε; *it is fated*, δεῖ.
4. *mother*, ἡ τίκτουσα.
6. *return*, κατελθεῖν; *over*, ἐπί, acc.
7. *chance*, τύχη; *old man*, πρέσβυς; *three ways*, τριπλαῖ ὁδοί.
8. *on his head*, acc.; *goad*, κέντρον; *sword*, ξῐ́φος, n.
9. *saves from*, ἐκσώζειν.
10. *unwitting*, ἀγνοέω.
11. *accomplish*, ἀνύτω.

CX.

An Enigma.

A. Of all these evils I have a medicine,
of pain, annoyance, and proud anger,
and whenever a man suffers, bearing the weight of troubles.
B. Do you speak of some *one* medicine for these numerous things?

1. *medicine*, φάρμακον; *have*, say τρέφω.
2. *annoyance*, ἀνία; *proud*, ὑπέρφρων.
3. *and whenever*, καὶ ὅταν, §34, iv.; *suffer*, πονεῖν; *trouble*, πρᾶγμα.
4. *numerous*, μῡ́ριοι, ἀνήρῐθμοι.

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A. One alone, cheap and ready to hand.
B. How must one use it? is it to eat or drink?
A. We must burn it, like incense.
B. And if no altar be near, what is to be done?
A. You might carry it all easily in your garments.
B. And how can I rightly name it?
A. It is not yet lawful for you to know such things.

5. *cheap*, εὐτελής; *ready to hand*, πρόχειρος [or say 'easy to find.']
6. *to eat*, βρωτός; *to drink*, ποτός.
7. *incense*, θῡμῐ́ᾱμα; *like*, § 72.
8. *altar*, βωμός; *to be done*, πρακτέος.
9. *garments*, πέπλος, πέπλωμα.
10. Use τυγχάνω; *name*, προσεννέπω.
11. *lawful*, θέμῐς.

CXI.

AEOLUS.

Tyrant Aiŏlos rules the winds,
and holds all imprisoned in the rocks.
And Hērā persuaded Aiŏlos by entreaty
to let loose the raving winds from their fetters,
devising evil fate against the Trōĕs.
And all the winds being set free
raised up such a tempest in the waves,
that the god of the sea, aroused from the depths,
put forth his head above. And seeing the matter,
he first restrained the winds from their fierce trouble,
and abused them, threatening terrible sufferings.

1. *wind*, ἄνεμος, πνεῦμα, πνοή; *rule*, κρᾰτέω.
2. *imprison*, κλείω.
3. *entreat*, λῑ́πᾰρεω, αἰτέω; *by entreaty*, § 67.
4. *raving*, λυσσάω [mad]; *let loose*, ἀφῑέναι; *fetter*, πέδη.
5. *devise*, μηχανᾶσθαι.
6. *set free*, ἐλευθερόω.
7. *tempest*, σκηπτός.
8. *of the sea*, adj., πόντιος; *arouse*, ἐξεγείρω; *depth*, βᾰ́θος, βᾰθος.
9. *put forth*, προτείνω, § 49, viii.
10. *restrain*, κατέχω; *fierce*, ἄγριος.
11. *abuse*, λοιδορεῖν; *sufferings*, say 'terrible things,' and see § 68.

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CXII.

TURNUS.

Turnus—Aeneas.

T. Cease from this fight, for I am wounded.
A. Dost thou ask pity that I should not kill thee?
T. I ask it: the conqueror must spare.
A. And verily I will pity thee: thou askest not in vain.
T. Receive infinite thanks for thy gentleness.
A. But what spear is this thou hast? whence didst thou get it?
T. The spear of Pallas [I got] by victory in battle.
A. O thou, bearing the memorial of the dearest of men,
How didst thou hope I should pity thee having this?
Nay thou must die! And not by my hand thou diest,
Pallas, Pallas slays thee with this sword!

1. *Cease*, παύεσθαι, gen.; *am*, see § 55; *wounded*, τετρωμένος.
2. *pity*, οἶκτος.
3. *I ask*, § 50; *conqueror*, ὁ κρατῶν; *spare*, φείδεσθαι.
4. *and verily*, καὶ μήν.
5. *infinite*, μυρίος; *gentleness*, εὐμένειᾰ.
6. *spear*, αἰχμή, ἔγχος, δόρυ; *didst get*, participle.
7. *by victory*, § 67.
8. *memorial*, μνημεῖον.
10. *nay*, μὲν οὖν.

CXIII.

VISION.

What is this? a dread dream affrights me.
I see the house blazing with wondrous fire,
my daughter carried off from my hearth.
And very many mortals devour my substance,
and my dear spouse lets fall bitter tears.
Aha! I understand! for on this day

1. *dream*, ἐνύπνιον; *affright*, ἐκφοβέω.
2. *blaze*, φλέγω.
3. *daughter*, παῖς, θυγᾰτήρ; *carry off*, ἁφαρπάζω; *hearth*, ἑστία.
4. *very many*, πάμπολλοι; *devour*, ἐσθίω; *substance* [wealth].
5. *spouse*, δάμαρ, γυνή, ἄλοχος; *let fall*, ἐξεῖναι.
6. *aha*, ἔᾱ; *I understand*, § 50; *on*, κατά.

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shall be my daughter's marriage in the house:
and the mother must let fall tears:
and thou shalt leave us, child! and the hearth's fire
shall shine brighter: and into the rich home
with abundant banquets I shall welcome my friends.

8. *must*, πρέπει, χρή, χρεών.
10. *brighter*, μεῖζόν τι.
11. *banquet*, δεῖπνον; *welcome*, δέχομαι.

CXIV.

THOR.

There was a hero of the Skŭthai named Thōros,
and he was present once as a guest in another's house.
And he asked Thoros if he wished to drink,
and gave him a golden cup. And Thoros took it,
and drank long: but always there was some left.
And at last he wearied, no longer being able to drink.
And so vexed he said, 'What is the cause?'
And the other, 'No need for you to wonder,' said he,
'for no one could drink up the sea,
'and the cup was the sea. And you do not drink in vain,
'for the waves have fled far from the land.'

1. *hero*, ἥρως.
4. *gave*, πορεῖν; *cup*, πῶμα.
5. *long*, δηρόν; *left*, λοιπός.
6. *wearied*, ἀπείπε; *able*, use σθένω.
7. *vexed* [angry]; *cause*, αἰτία.
8. *no need*, οὐδὲν δεῖ.
9. *drink up*, ἐκπίνω.

CXV.

TIT FOR TAT.

A. Would you not pity me, so as to let me go?
B. No, for those whom justice has caught, we must guard.
A. But I know that you have done more wrong than I.

1. οὔκουν.
2. *no, for*, § 76 (4); *has caught*, εἵλε; *we must*, use verbal in -τέος.
3. *do wrong*, ἀδῑκέω.

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B. Whom have I wronged? You must speak clearer.
A. My sister, in stealing much silver.
B. You will have to prove such things, not say them only.
A. This is not difficult, for I saw it all.
B. Why did you not charge me before, when she suffered?
A. My sister persuaded me: but now I hesitate no more.
B. Well, I will let you go. And it is for you to pardon now.
A. And how are we to pity those whom justice has caught?

4. *clear*, σαφής.
5. *steal*, κλέπτω.
6. *have to*, use δεῖ; *prove*, δηλόω.
7. *difficult*, δυσχερής.
8. *why*, § 59; *charge*, αἰτιάομαι.
9. *hesitate*, ὀκνῶ, see § 47 (i.).

CXVI.

Beauty.

Fate gave to all that live, gifts;
different gifts to different creatures; to oxen great strength
and horns so as to strike terror into wolves;
on horses it bestowed hooves; on lions
a jaw well fortified with fearful teeth.
But at last, when it found that on womankind
alone no gift had yet been conferred,
it gave to these (women) beauty, an excellent prize,
a protection for the body superior to shields
and better than all swords. Nor to withstand
this may any avail. Nay rather, easily
one that is beautiful overpowers both fire and steel.

1. *that live*, particip. with article; *gift*, δῶρον, δώρημα.
2. *gifts—creatures*, omit.
3. *strike into*, ἐμβάλλω; *terror*, δεῖμα, φόβος (sing. or plur.).
4. *hoof*, ὁπλή; *bestow*, ὀπάζω.
5. *fortify*, φράσσω; *fearful*, δεινός, ἔμφοβος, φοβερός.
6. *at last*, τέλος; *womankind* = the female (θῆλυς or γύναικεῖος).
7. *alone*, say 'alone of the rest.'
8. *excellent*, ἔξοχος, ἄριστος, λῷστος; *prize*, γέρας.
9. *protection*, πρόβλημα; *body*, σῶμα, σάρξ, κῦτος, n.; *superior*, κρείσσων, ὑπέρτερος.

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CXVII.

The Old Sportsman.

Mountain-god Pan! to thee Gĕlon dedicates this gift—
a spear and woven work of nets;
who used once to pursue wild-beasts in the deep forest
and beside the streams of Ismēnos.
And often with bow and arrows the birds, that over his head
were passing, he stayed from their course.
And he joined battle with fearful lions,
having thee ever for assistant and comrade.
But now (since the strength, which ere he came to old age
he possessed, and the nimble speed of his feet, are gone)
he leads out no longer his beloved hounds through the wood,
but warms his old body with the fire on the hearth.

1. *mountain-god,* ὄρειος (adj.); *dedicates* (=*places*), next line.
2. *nets,* say 'cords' if you like.
3. *pursue,* next line; *forest,* next line; *deep,* βαθύξυλος.
5. *bow and arrows,* plur. of τόξον; *birds,* next line; *that were passing,* article and participle (*pass*=*go*).
7. *join battle,* any phrase meaning *fight* will do.
9. *since,* γάρ.
10. *nimble,* κοῦφος.
11. *wood,* ἄλσος.
12. *old,* πολιός (or literal); *on the hearth,* ἐφέστιος.

CXVIII.

The Fortunate Isle.

And an island lies in the secret-places of the sea,
fostering soft breezes: and it no
whirlwind shakes with cold blasts:
and snow is absent; and the meadows neither frost
nor the hail of Zeus may ravage,
nor fiery shafts of the flaming sun.

1. *secret-places,* μύχοι; *of the sea,* adj.
2. *it,* νιν.
3. *whirlwind,* τυφώς, θύελλα, σκηπτός.
4. *frost,* πάγος.
5. *ravage,* δηόω, φθείρω (or compd.).
6. *fiery,* ἔμπυρος; *shafts,* βολή, ἀκτῖς (or say 'heat').

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But pious companies inhabit it
of men and women; if any one formerly during life
having done all things well has perished gloriously.
For these the gods suffer not, below
to lie when dead; but to them, returned again
to light, they grant a most joyful immortal life.

8. *men and women*, omit *and* (asyndeton).
10. *suffer*, ἐάω.
11. *them*, omit.
12. *grant*, νέμω.

CXIX.

CRESSY.

Knight—King Edward—Herald.

KN. May this be well! But, my lord, I fear
lest great danger be encompassing your son
overpowered by the superior force of the Keltai.
K. EDW. What makes you so disheartened?
KN. This herald seems to be bringing no good news.
HER. My lord, it befits you come as an aid to your friends.
K. EDW. Tell me this first. Is my son dead?
HER. He lives, but is hard pressed by the foemen.
K. EDW. Is he wounded too, in body, by a Keltic spear?
HER. Be assured, that the prince's limbs are still unwounded.
K. EDW. Well, then, let him achieve this matter all by himself,
for not even with a father is it honourable to halve one's glory.

2. *encompass*, ἀμπίσχω.
3. *superior force*, etc., say *by the number of more Keltai*.
4. =And what is it, on account of (ἀντί) which you have this despair?
5. *news*, φάτις.
8. *press hard*, πιέζω.
9. See § 59.
10. *prince*, παῖς; *unwounded*, ἄτρωτος.
11. *all by himself*=himself alone.
12. *to halve . . . with*, κοινόω (with dative).

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CXX.

AGAMEMNON.

Chieftains, who ever share with us in all achievements
ruling the host of Argives,
hear, what to me, when I consider these things well,
appears to be the only plan left.
It would have been disgraceful for us, as though afraid,
to depart from this land, if we had had, as before,
Zeus still propitious, who despatched forsooth this
army of Achaians, a great woe to the Trojans.
But now (since manifestly to the gods that once were friendly
we are hateful), come, to our fatherland
let us flee again, and cease from toils.
For I cannot take Troy, if fate be unwilling.

1. *share in*, συμπράσσω (next line).
2. *rule*, εὐθύνω, ἄρχω, κρᾰτῶ; 4. *only plan* = 'alone of plans.'
7. *despatch*, ἐκπέμπω.
9. *manifestly*, ἐμφανῶς, or use δηλόω; *gods*, δαίμονες (next line).
10. *am hateful*, ἐχθαίρομαι, ἐχθρός εἰμί.
12. *cannot*, express by optative and ἄν; *if*, use gen. absol.; *fate*, θεός.

CXXI.

GRAVE QUESTIONS.

Hamlet—Gravedigger.

H. What man's tomb is being heaped here?
G. The tomb is mine: ask not again.
H. But why do you tell lies, O villain?
G. I say that every work is his who made it.
H. Well, then, what man are you burying in this tomb?

1. *what man's*, say *of whom of men* (so in lines 5 and 6, say *whom of men . . . no one of men*), ; *tomb*, σῆμα τάφος, τύμβος; *heap*, χώννυμι.
2. *ask*, πυνθάνομαι; *why?* § 59.
4. *his who made*, use participle

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G. No *man;* but you speak inconsiderately.
H. Then must one call this corpse a woman's?
G. Nay, not even now have you set right your tongue.
H. And who is it, in very truth, if it is not a woman?
G. She *was* once a woman, but now *is* no more.
H. But how is she not a woman now, if she once was a woman?
G. Why, she is dead; and the dead "are not."

6. *inconsiderately*, ἀφροντίστως.
7. *then*, οὐκοῦν.
8. *nay*, ἀλλά; *set right*, ὀρθόω (or compd.), see § 50, *perfect.*
9. *if*, εἴ γε.
12. *why*, γάρ.

CXXII.

The Tyrant.

A. But, if I am monarch of those here,
who could possibly restrain my authority,
that all be not fulfilled, whatsoe'er I may ever wish?
B. King, that you bear rule over this land,
all know, and there is none that is ignorant.
Yet certain (beings) seem to be stronger even than you.
A. Pray, who is so strong as to overcome me?
B. First Zeus, and the Gods in heaven?
and next Shame, who possesses among men
greatest reverence, and the wise honour her;
and Law, they say, is ever king of all things.
These you must serve though you be great.

2. *could possibly*, optat. with ἄν; *authority*, ἐξουσία.
3. *that . . . fulfilled*, infinitive with article.
7. *Pray, who*, say "and who."
9. *next*, ἔπειτα.
11. *is king*, verb.
12. *these*, relative.

CXXIII.

The Castaway.

A. Stranger, pity the lot of a miserable man,
nor let me die thus deserted.

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B. Who are you? and whence do you inhabit this cold country, wearing a Grecian dress?

A. I am Lȳcōn, son of Meidias the Corinthian: and I am come to this island through the violence of a storm.

B. What ask you, then? Back to your country would you have me bring you on my ship?

A. Most certainly: and if you consent to grant me this I will present you with great store of wealth.

B. Nay rather, keep the money yourself and preserve it well, for I will give these things, which you desire to get, free.

3. *inhabit this*, next line.
4. *Grecian*, Ἑλλάς, adj.
7. *Back*, etc., introduce the question with an interrog. particle.
9. *grant*, χαρίζομαι.
11. *and preserve*, participle.
12. *free*, ἄμισθος.

CXXIV.

The Prince returns to his Home.

My child, now you may see, being present,
what you were ever desirous of. For here is the city
in which your father held the throne, while he lived,
and the palace, whence I carried, and reared you
to your present manhood. And this, on the left,
you may behold the grove of the sea-god,
and the race-course, where alway to the sons of Greeks
the public contest of speed is proclaimed.
And, yet, why do I vainly recount these things to you?
For all in a short time you, yourself being present,
may learn. But now at least we should not delay longer,
since this is a season not for words but deeds.

1. *you may*, ἔξεστι,
2. *desirous*, πρόθῡμος; *here*, ὅδε.
3. *rear*, ἐκτρέφω, middle.
4. *your present manhood* = 'this much of age.'
5. *you may behold*, optative with ἄν.
6. *race-course*, στάδιον.
7. *of speed*, use adj., *e.g.* ὠκύπους.
12. *season*, ἀκμή (ᾰ).

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CXXV.

Children and Parents.

Well have you spoken, O son, like a reasonable man,
all your speech: nor shall you have blame from me,
as having been guilty of folly in your words.
But I am perplexed, and cannot learn this;
whether indeed it is better that children be born
to mortals, or whether one shall rather die childless.
For I see that they are miserable, as many as have not
male children born in their homes,
and as many as have them born, are no happier.
And if one have a bad son, it is a most hateful plague:
and again if good ones be born, bitter fear
is present with their father, lest they suffer something.

1. *like*, κατά.
2. *shall you have*, optative with ἄν, next line.
3. *am guilty of*, ὀφλισκάνω.
4. *am perplexed*, ἀμηχανῶ.
5. *indeed*, οὖν.
6. *childless*, ἄπαις.
7-8. Say 'to as many as . . . are not born' (ἔφυσαν aor. of habit), end line 7 with μή.
9. Omit 'are,' carry on the construction from line 7.
10. Omit 'it is.'
11. *good*, σώφρων, ἐσθλός.

CXXVI.

Odysseus.

Odysseus saw the manners of many men,
and visited many cities; and he was tempest-tost
by blasts of whirlwinds and roaring waves.
But ever in his woes he found Athene kind,
for the Wise Goddess loves wise men.
So she saved him, and, again to his fatherland
returned, made him king of those he ruled of old.

1. *Odysseus*, Ὀδυσσεύς.
2. *am tempest-tost*, χειμάζομαι.
4. *Athene*, Ἀθάνᾱ.
7. *returned* = 'having come.'

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And neither fierce Charybdis, nor the hounds of Skylla
seized the hero with all-devouring jaws.
And the Kŭklops, dread child of the Sea God, from evil
outrage he made to cease; and destroyed with the point
of a blazing log the blinded light of his eye.

8-9. *hounds of Skylla* in verse 9, *seized with jaws* in verse 8.
10. *Kŭklops*, in next line; *child*, θρέμμα (n.).

CXXVII.

The Sirens.

Noble Odysseus, among those now and those of old
most famous of Achaean heroes;
approach and bring-to thy ship hither, O mightiest one,
that thou mayest hear the sweet songs of the Sirens.
For already, to this land, and sea-encompassed
shores, many sailors bringing their ships,
have heard our voices; and then to their fatherland
sailed forth rejoicing; and pleasure at once
have won, and knowledge of words that before they knew not;
for we know all things, whatever sufferings in Troy
both Trojans and Achaeans once had of the gods,
and all things whatsoever men do anywhere.

1. *among*, sign of genit.
2. *most famous*, say 'most famous personage' (κάρα).
3. *approach and*, partic.; *bring to*, καθίστημι.
4. *sweet*, τερπνός; *Siren*, Σειρήν.
5. *sea-encompassed*, περίρρυτος.
7. *voice*, φθέγμα.
8. *sailed forth*, ἐκπλέω.
9. *knowledge*, μάθησις, γνῶσις; *knew not*, use ἀγνοέω.
10. *had of the gods*, use ἐκ.

CXXVIII.

Achilles.

Achilles, you ought to cease from this anger
and pity the Greeks: for who would not,

1. *Achilles*, Ἀχιλλεύς.
2. *and pity*, participle. Put in this line part of the clause beginning line 3.

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seeing such distress, forget his own wrongs?
Yet you see me and all the host
fallen into the extremity of disastrous woe;
and still you remain unmoved, nor from your eyes
is the fresh dew of tears shed forth.
Vainly then do you boast to be the son of Pēleus,
nor did Thĕtis bear you, but some rock,
or the briny rage of the sea-surge,
if thus ever retaining a hard heart
you shall endure to see your comrades perishing.

5. *disastrous*, ἀτηρός, δεινός, κακός.
7. say 'shed forth for you' (eth. dative); *fresh*, χλωρός.
10. *surge* = 'wave.'
12. *comrades*, τὰ τῶν φίλων (or literal).

CXXIX.

The Restoration.

I have heard an old true saying
that nothing is past hoping, but, even if one fail
in most things, he may be able to set right his fate.
And I myself have now found these things to be so,
who having once reigned over the Argeian land
was deprived of my power, and driven out
into a foreign land, into the desolate wilderness:
and so I had many sorrows, and not once alone
I prayed (miserable man) to all the gods that I might die.
But now the city, which once hated me, having pitied me,
lets me return, and possess my father's realms,
and the proud name of King, and sovereignty.

2. *past hoping*, ἄελπτος; *one*, next line.
3. *set right*, ὀρθόω (or compound).
5. *reigned over*, τὐραννεύω.
7. *inaccessible*, ἄβατος.
9. *that I might*, infinitive.
10. *realms*, κράτος (may be plural).
12. *sovereignty*, σκῆπτρα, σκηπτοῦχία, θρόνοι, τὐραννίς.

CXXX.

Vanity of Riches.

If great abundance of riches to mortals
gave safety, so that to die should not

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be necessary for the rich man, I, from seeking of riches
and guarding them, would never cease.
For so it would be possible for me, having persuaded the god
below
with gifts, to escape untimely death,
and not lie hidden, a corpse, in the chamber of the dead.
But since the gods suffer not mortals with gold
to buy life, and alike die
the rich and the poor, what does it profit me
to wear myself out in vain with countless labours
seeking wealth, of which I shall be deprived when dead?

3. *be necessary*, δεῖν ; *from seeking of*, say simply 'I seeking riches.' If convenient introduce into this line the ἄν required by the conditional clause of line 4.
4. *guard*, διᾰφῠλάσσω.
5. *possible*, παρεῖναι ; *having persuaded*, next line.
6. *untimely*, ὠμός.
7. *chamber*, κευθμών, μῠχός (or plural).
9. *life*, not βιός here, but τὸ ζῆν.

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VOCABULARY

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NOTE.

N.B. The quantity of all vowels about which there could be any doubt is given.

If there are several words containing obviously the same stem, the quantity is not repeated. Thus 'general, *στρᾰτηγός, στρατηλᾰτης.*'

If the quantity of a vowel is not marked in the Vocabulary, turn to the Rules for Quantity, §§ 16-27.

Besides the hints there given, OBSERVE

All adjectives ending in	*-ύς*		have *ῠ*:	as *ὀξῠς, ὀξῦν, ὀξῠ.*
,,	,,	*-ικός*		
,,	,,	*-ιμος*	,, *ῐ*:	,, *ποιητῐκος, ἅλκῐμος, ἄγρῐος.*
,,	,,	*-ιος*		
,, verbals	,,	*-σις*	,, *ῐ*:	,, *πρᾶξῐς, στάσῐς, ὄψῐς.*
,, verbs	,,	*-ύνω*	,, *ῡ*:	,, *ἀλγύνω.*
,,	,,	*-άνω*	,, *ᾰ*:	,, *λαμβᾰ́νω, ἁμαρτᾰ́νω.*

When *English* words appear at the end in *square* brackets, they should be referred to for other Greek equivalents for the word you are looking out.

Thus "detest, *στῡγεῖν* [hate]" means that if *στυγεῖν* won't do, look out "hate."

When *Greek* words appear at the end in *square* brackets, they are not literal translations of the word you are looking out, but *other expressions*, which may be useful or suggestive in turning the line.

Thus if we had to translate

"slay him not yet: we must deliberate,"

we should look out "deliberate" and find

βουλεύομαι, περισκοπεῖν [*σκοπεῖν εὖ πάντα, σὺν γνώμῃ πράσσειν*].

We might then write:

μὴ κτεῖνέ πω· πρᾶξαί τι σὺν γνώμῃ χρεών.

or *οὔπω κτανεῖν δεῖ, πάντα δ' εὖ σκοπεῖν πάρος.*

ABBREVIATIONS.

a. *accusative.*	s. *substantive.*	n. *neuter.*
d. *dative.*	v. *verb.*	intr. *intransitive.*
g. *genitive.*	tr. *transitive.*	

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VOCABULARY

A

a, an, τις.
abandon, προδοῦναι, λείπω, μεθῖημι.
abandoned, ἔρημος, γυμνός.
abate (tr.), ὑφεῖναι, κουφίζειν, ἐλασσοῦν, παύειν.
(intr.), λήγειν, λῶφαν, παύεσθαι.
abhor, στῦγεῖν, μῖσεῖν [hate].
abide (remain), μένω and compd.
(tolerate), καρτερῶ, φέρω, τλῆναι [endure].
abject, τσπεινός, κἀκός, φαῦλος.
able, δῦνᾰτός, ἱκᾰνός (ῐ), οἷός τε.
am —, σθένω, ἰσχύω (ῡ), ἔχω [can, power].
abode, οἶκος, οἴκησις.
abominable, κατάπτυστος.
abound, πληθῦ́ω, εὐπορῶ.
about (prep.), περί (g. a.), ἀμφί (g a.).
(adv.), πέριξ, κῦκλῳ.
am about to, μέλλω.
above, ὑπέρ (ῡ) (g. a.).
abridge, συντέμνειν.
abroad (adj.), θῦραῖος : (adv.), ἔξω, ἔξωθεν, οὐκ ἔνδον.
absence, ἀπουσῐᾱ́.
(from home), ἐκδημῐᾱ́.
(desolation), ἐρημῐᾱ́.
absent, ἀπών, ἔκδημος, θῦραῖος.
am —, ἄπειμι, ἐκδημῶ.
absolutely, κάρτᾰ, πᾶνυ, παντελῶς.
absolve, λύω, ἀφῑέναι.
abstain, ἀπεσχόμην, ἀποστᾰτεῖν.
absurd (ridiculous), γελοῖος.
(ill-timed), ἄκαιρος.
abundant, ἄφθονος, πολῦ́ς, or use ἅλῐς [abound].
abuse (ill-treat), ὑβρῐ́ζειν (ῠ ῡ)
(revile) λοιδορεῖν, κἀκοστομεῖν.
(deceive), κλέπτειν, ψεύδειν, ἠπάτησα and compd.
abyss, βῦθός, βᾰ́θος, (n.).
accept, δέχομαι, λαμβάνειν, αἱνεῖν and compd.
acceptable, τερπνός, ἡδῦ́ς.
access, εἴσοδος, (f.) (or use verbs).
accessible, προσβατός.
accession, προσθήκη.
accident, τῠ́χη, συμφορά.
accompany, ἀκολουθῶ, μεθέπομαι, συμπαραστᾰτῶ, συνεῖναι.
accomplice, κοινωνός, συλλήπτωρ, σῠνεργός, μεταίτιος.
accomplish, ἐκτελεῖν, ἐκπράσσειν, ἀνῦ́τω, ἐργάζομαι and compd.
according to, κᾰτά (a.), ἐκ (g.), πρός (a.).
accordingly, οὖν, τοίνῦν, νῦν or νῡ̄ν.
account, λόγος.
on account of, οὕνεκα (g.), διά (a.), χάριν (g.).
give account (relate), ἀγγέλλω.
accursed, κατάρᾱτος, παντομῖσής, ἔχθιστος.
[the accursed one, τὸ μῖσος.]
accuse, αἰτιᾶσθαι, αἰτίαν προσφέρειν, μέμφομαι, κατηγορεῖν.
be accused, αἰτῖᾶν ἔχειν, κακῶς ἀκούειν.
accustom, ἐθίζω, παιδεύω.
accustomed, συνήθης, σύντροφος, εἰθισμένος.
am —, εἴωθα, φιλῶ.
ache (s.), ἄλγος (n.), λύπη, ἄχος (α), n., [pain].
achieve [accomplish].
achievement, ἔργον, πρᾶγμα.
acknowledge, αἰνῶ and compd., σύμφημι, οὐκ ἀπαρνοῦμαι.
acquaint with, use ἀγγέλλω, διδάσκω.
acquaintance, an, σῠνήθης, οἰκεῖος, γνώρῐμος, φῐ́λος.
acquainted with, ἔμπειρος, ἐπιστήμων, οὐκ ἄϊδρις.
am acquainted with, οἶδα, ἐπίσταμαι, οὐκ ἀγνοῶ.
acquiesce, στέργω.
acquire, κερδαίνω, κτῶμαι.
acquit, ἀφεῖναι, λύειν.
across, πέρᾱν (g.) (beyond, πέρᾱ, g.).
act (v.), ποιεῖν, πράσσειν, δρᾶν.

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act (s.), ἔργον, πρᾶξις, πρᾶγμα (n.), or use participles.
adapt, ἁρμόζειν and compd.
add, προστιθέναι, προσβάλλειν.
address (v.), προσαυδᾶν, προσειπεῖν, προσφωνεῖν, ποοσἄγορεύειν, προσεννέπειν.
adieu, χαῖρε.
admire, θαυμάζω, ζηλῶ.
admit (allow), ἐᾶν, δέχεσθαι.
the case admits, ἔχω.
admonish, νουθετεῖν, παραινεῖν, διδάσκειν, σωφρονίζειν, φρενοῦν.
adore, σέβειν, σέβεσθαι, προσκυνεῖν.
adorn, κοσμεῖν, καλλύνειν.
advance, προχωρεῖν, προβαίνειν.
advantage, λῆμμα (n.), κέρδος (n.), τὸ σύμφερον [profit].
adversary, ἐναντίος, ἐχθρός [enemy].
adversity, συμφορά [sorrow].
advice, βουλή, συμβούλη, βουλεύματα.
advise, βουλεύω, ξύμβουλος εἶναι, νουθετεῖν, παραινεῖν, πείθειν.
affair, πρᾶγμα, χρῆμα, ἔργον.
affection (state, condition), πάθος (n.).
(love), ἔρως, πόθος.
(friendship), εὔνοια or εὐνοίᾱ, προθυμία.
afflict, κἀκοῦν, τἄλαιπωρεῖν, λῦπεῖν, λῡμαίνειν [grieve].
affright, πτοεῖν, τἄράσσειν [frighten].
affront (s.), λώβη, ὄνειδος (n.), ὕβρισμα (ῠ ῡ) (n.) [insult].
afraid, περίφοβος, ταραχθείς, φοβούμενος.
am —, τρέω, δέδοικα, φοβοῦμαι, ταρβῶ.
after, μετά (a.), ἐκ (g.), ἐπί (d.), ὕστερον, μεθύστερον.
afterwards, ὕστερον, εἶτα, ἔπειτα.
again, πάλιν, αὖθις, τὸ δεύτερον, αὖ.
against, ἐπί (a.), κατά (g.), ἐναντίον (g.), or use verbs compounded with ἀντι-.
age, old —, γῆρας, μακρὸς αἰών or βίος.
(epoch), αἰών, χρόνος.
ago, long, πάλαι, πρίν ποτε, ἐκ πολλοῦ.
agony, ἄλγος (n.) [pain, grief].
agree with, συνᾴδειν, συγχωρεῖν, συντίθεσθαι, σύμφημι, ἐπαινεῖν.
agreed, it is —, δοκεῖ, δέδοκται.
aid (v.), ὠφελεῖν, βοηθεῖν, συμπαραστἄτεῖν [assist, help].
aid (s.), ὠφέλειᾱ, βοήθειᾱ, ἄρωγή.
aim (s.), σκοπός.
(met.), τέλος, γνώμη.
aim (v.), ἐφίεσθαι, τοξεύω, στοχάζομαι (all g.), τείνειν εἰς.
air, αἰθήρ, οὐρᾱνός, πόλος, ἀήρ, πνοή, αὔρᾱ.
alarm (s.), φόβος, δεῖμα [affright].
(v.), τἄράσσω, ἐκπλήσσω, ἐμβάλλειν φόβον, φοβεῖν.
alas, φεῦ, οἴμοι, ἆ, ἰώ. (*See* § 61, 62).
alien, ἀλλότριος, βάρβἄρος, ξένος, ἀλλόφῡλος.
alike, ἐξ ἴσου (ῐ), ὁμοίως, ἴσα, ἴσον.
alive, ζῶν, ἔμψυχος [ὡς βλέπειν].
to take —, ζωγρεῖν.
all, πᾶς, ἅπας, σύμπας, ὅλος, or use τίς οὐ — ; (*See* § 71 (2).)
men and all, αὐτοῖς ἀνδρᾶσιν.
allay, πρᾶΰνω (ῠ), σβέννυμι, παύω, κουφίζω, μἄλάσσω, μαλθάσσω.
allegiance, πίστις, πειθαρχία.
alliance, σπονδαί, or use συμμἄχεῖν.
(marriage) γάμος, κῆδος.
allot, νέμειν, δοῦναι.
allow, ἐᾶν, συγχωρεῖν, δοῦναι, ἐφίεσθαι, παρασχεῖν.
it is allowed, ἔξεστι, πάρα.
allowance (excuse), συγγνώμη.
ally (s.), σύμμἄχος, παραστἄτης, συναστίστης.
almost, σχεδόν, ὅσον οὐ, σχεδόν τι.
alone, μόνος, ἔρημος, οἷος, οἰόζωνος, μοῦνος, μονωθείς.
along, παρά (a.), ἀνά (a.), κατά (a.).
aloof, πρόσω, πρόσωθεν, μακράν.
to stand —, ἀποστἄτεῖν, ἀφεστάναι.
already, ἤδη.
also, καί, ἔτι, ἅμα (ᾱ), οὐχ ἧσσον.
altar, βωμός.
alter (tr.), μεταλλάσσειν, μεταστρέφειν, ἀμείβειν and -εσθαι.
(intr.) passives of the above, and μεταστῆναι, μεταπεσεῖν.

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although, καίπερ, περ (with part.), εἰ καί.
altogether, παντελῶς, ἐς τὸ πᾶν, πάντα, πάνυ, ὅλως.
always, ἀεί (ᾰ), εἰσαεί, αἰεί, αἰέν, παντότε.
amaze [wonder, affright].
ambition, use θρόνων ἐρᾶν, ζητεῖν κράτος, σκῆπτρον ἱμείρων (ῑ), νέμειν, or some such phrase.
ambush, λόχος.
amend, διορθοῦν, ἐξορθοῦν.
amid, ἐν μέσῳ, ἐν, παρά (d.), μέσος: sometimes σύν (d.), or μετά (g.).
amiss, κακός [bad, evil], σκαιός.
take amiss, δυσχεραίνω, οὐ ῥᾳδίως φέρω.
among [see amid].
ample, ἄφθονος, μέγας, μακρός, πολύς.
ancestor, πάτηρ, οἱ πρίν, οἱ πρόσθε(ν), οἱ πάρος.
ancestral, πάτρῳος, πάτριος.
anchor (s.), ἄγκυρα.
anchor (v. tr.), ὁρμίζω and compd. (intr.) ὁρμεῖν and compd.
ancient, ἀρχαῖος, παλαιός, ἐκ παλαιτέρου, οἱ πρίν, οἱ πάλαι.
and, *τε, *δέ, καί, ἠδέ.
anew, πάλιν, αὖθις, αὖ, νέον.
angel, δαίμων.
anger, χολή, ὀργή, θῡμός.
angry, χολωθείς, ἠγριωμένος, δυσμενής, ὀργισθείς, χᾰλεπός, θῡμούμενος.
to be ——, χολοῦσθαι, ὀργίζεσθαι, ἔχειν δι' ὀργῆς, θυμοῦσθαι, δυσχεραίνειν, ἐξαγριοῦσθαι, μηνίω, λυσσᾶν, μαίνεσθαι, ἄχθεσθαι.
anguish, ἄλγος (n.), ἄχος (ᾰ), n., ἀλγηδών, λύπη, πάθος (n.).
animal, ζῷον, θρέμμα, βόσκημα.
wild —, θήρ, δᾰ́κος (n.).
announce, ἀγγέλλω, κηρύσσω, λέγω, σημαίνω, δηλόω, σᾰφηνίζω, προεῖπεῖν, φαίνω, δείκνυμι.
annoy, βλάπτειν, ἀνῐᾶν, κᾰκουργεῖν, λῡπεῖν, λυμαίνεσθαι.
annoyance, ἀνία.
anoint, χρίω, ἀλείφω.
another, ἄλλος, ἕτερος.
another time, ἄλλοτε, πᾰ́λιν.
answer, ἀντειπεῖν, ἀμείβομαι.
(of oracles), ἀνεῖλε, or use χρησμός, μάντευμα.
anticipate, φθάνω.
any, τις (often πᾶς).
apart, χωρῐ́ς, δῐχᾰ́, ἄνευ (g.).
appal, ἐκπλήσσω [affright, alarm].
apparent, δῆλος, ἐμφᾰνής, ἐναργής, φᾰ́νερός.
appear, φαίνομαι, ὀρῶμαι, δοκῶ.
appease, πρᾰῢ́νειν(ῡ), κηλεῖν, θέλγειν.
applaud, αἰνεῖν, ἐπαινεῖν, εὖ λέγειν.
applause, ἔπαινος, εὐφημία.
apple, μῆλον.
apply, προσφέρειν, ἐπεμβάλλειν, ἁρμόζειν.
approach, πλησιάζειν, προσελθεῖν.
approve, ἐπαινεῖν, συναινεῖν.
archer, τοξότης.
argument, λόγος.
arm (of body) (s.), ὠλένη, βραχίων, ἀγκᾰ́λη.
arms, armour (s.), ὅπλα, πανοπλία.
arm (v. tr.), ὁπλίζω, ἐξοπλίζω.
(intr.) passives of above.
army, στρᾰτός, στράτευμα, στόλος, τάξις.
arouse, ἐκκῑνέω, ἐξεγείρω.
arrange, array (v.), τάσσειν, κοσμεῖν.
arrive, ἥκειν, μολεῖν, παρεῖναι, ἀφικνοῦμαι.
arrow, ὀϊστός (or οἰστός), βέλος (n.), βέλεμνον, ἄρακτος.
art, τέχνη, μηχᾰνή.
(artifice) δόλος, μηχάνημα, τέχνημα.
as (temporal), ὡς, ἐπεί, ἐπειδή, ἡνίκα.
as (causal), ὡς, ἐπεί, ἐπειδή.
(comparative), ὡς, ὥσπερ, ὥστε, ὡσπέρει (often οἷος or ὅσος).
ash, σποδός (f.), τέφρᾱ.
ashamed, am, αἰσχύνομαι, αἰδοῦμαι, ὀκνεῖν, ἐρυθριᾶν.
ask (inquire), ἐρωτᾶν, ἱστορεῖν, ζητεῖν.
(request), αἰτεῖν, ζητεῖν, λῑπᾰρεῖν, λίσσεσθαι.
assail, προσπίπτω, ἄρᾱσσω, ἐγκεῖμαι.
assault, προσβολή.
assembly, σύλλογος, πανήγῡρῐς, ἀθροισμός.

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assent, *σύμφημι, συναινῶ.*
assist, *ἐπαρκεῖν, βοηθεῖν, ὠφελεῖν, συμπαραστατεῖν, ἀρήγειν, ἀμύνειν, συλλαμβάνειν, ὑπουργεῖν, ὑπηρετεῖν, συμμαχεῖν.*
assistant, *συνεργός, συλλήπτωρ, συνεργάτης, παραστάτης, σύμμαχος.*
assuage [allay].
assured, I am, *πέποιθα, πιστεύω, οἶδα* [know].
astonish, *ἐκπλήσσω, θαῦμα ἐμβάλλω.*
at, *κατά* (a.), *ἐν* (d.), *ἐπί* (d.).
athlete, *ἀθλήτης* (ᾰ).
attack (v.), *ἐς χεῖρας ἐλθεῖν.* [assault] (s.), *ὁρμή, προσβολή.*
attempt (v.), *πειρᾶν* and *-ᾶσθαι, ἐγχειρεῖν, ἅπτεσθαι.*
(s.) *τόλμημα, πεῖρᾰ.*
attend (look to), *σκοπεῖν, μέλεσθαι.*
(wait on), *θεραπεύειν* [accompany].
attire, *ἐσθής, στολή, σχῆμα.*
auspicious, *δεξιός, εὐτῠχής, καίριος*: sometimes *λαμπρός.*
avert, *ἀποστρέφειν.*
avoid, *φεύγειν, ἐκφεύγειν, ἀφίστασθαι, εὐλᾰβεῖσθαι,* (sometimes may be turned by a negative particle).
await, *μένω* and compds., *μίμνω.*
awake, *ἐγείρω* (tr.).
away, *ἐκποδών, φροῦδος* (adj.).
am gone ——, *οἴχομαι.*
away with you! *ἔρρε, ἄπαγε, ἄπῐθι.*
awe, *αἰδώς, σέβᾱς.*
awful, *δεινός, θεῖος, σεμνός.*
axe, *γένῠς* (f.), *πέλεκῠς* (m.).

B

back (s.), *νῶτον* (often in plur. *νῶτα*).
back, backwards, *πάλῐν, ἔμπαλιν, εἰς τοὐπισθεν* (or use verb compd. with *ἀνα-*).
bad, *κᾰκός, πονηρός, μοχθηρός, φαῦλος, ἄχρηστος, κάκιστος.*
badge, *τεκμήριον, σημεῖον.*
badly, *κακῶς, κάκιστα, οὐκ εὖ.*
baffle, *σφάλλειν, ψεύδειν, μάταιον ποιεῖν,* (or use *μάτην*).
balance (s.), *τάλαντον, στᾰθμός.*
balanced, *ἰσόρροπος.*
ball, *σφαῖρα.*
band (a troop), *τάξις, σύστᾰσις.*
(a bond), *δεσμός, σύνδεσμος.*
banish, *ἐκβάλλειν, ἐξελαύνειν.*
banishment, *φῠγή.*
bank (of river), *ὄχθη.*
bar, s., (literal sense) *μοχλός, κλῆθρον.*
(met.), *κώλῡμα.*
bar (v.), *κωλύω, ἐμποδίζω, οὐκ ἐᾶν.*
barbarian, *βάρβαρος.*
barbarous, *ὠμός, ἄγριος* [fierce, savage, wild].
bare, *γυμνός, γυμνωθείς, ἔρημος.*
bark, s., (of tree), *φλοιός.*
v. (of dogs), *ὑλακτεῖν* (ῠ), *ὕλαγμα ἄγειν.*
barren, *ἄκαρπος* [bare].
base (adj.), *αἰσχρός, ἄτῑμος, ἀνάξιος* [bad].
(foundation), *βάθρον* (ᾰ), *κρηπίς.*
bathe, *λούειν, βάπτειν, τέγγειν.*
battle, *μάχη, ἀγών, Ἄρης* [*ἐς χεῖρας ἐλθεῖν, δόρῠ*].
bay (of sea), *κολπός, μῠχός, λῐμήν, ὅρμος.*
be, *εἶναι, ὑπάρχειν, κῦρεῖν, πεφῡκέναι, γενέσθαι* [*τυγχάνω ὤν*].
let be (allow), *ἐᾶν.*
beach, *ἀκτή.*
beacon, *φρυκτώριον, φρυκτοί, σῆμα, σημεῖον.*
beam (light), *αὐγή, σέλας* (n.), *ἡλίου βολαί.*
bear (carry), *ἄγω, φέρω, κομίζω.*
(undergo), *πάσχειν, καρτερεῖν, τλῆναι,* sometimes *τολμᾶν, ἀνέχεσθαι.*
(bring forth), *τίκτειν.*
bear (s.), *ἄρκτος.*
beard, *γενειάς, πώγων.*
beast, *θήρ, δᾰ́κος, κυνόδᾰλον.*
beat, *πλήσσειν, κόπτειν, παίειν, ἄράσσειν, πᾰτάσσειν.*
beautiful, *κᾰλός, ὡραῖος, εὐειδής, εὔμορφος, εὐπρόσωπος.*
beauty, *κάλλος* (n.), *εὐμορφία.*
because, *ἐπεί, ἐπειδή, ὅτι, διότι.*
because of, *οὕνεκα* (g.), *ἀπό* (g.), *διά* (a.), *ἄποινα, χᾰ́ριν.*
become, *γενέσθαι, φῦναι, πεφυκέναι, ἐκβαίνω.*
(befit), *προσήκει, πρέπει.*

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bed, λέχος (n.), κοίτη, λέκτρον and plur., εὐνή, κευθμών.
bee, μέλισσα.
befall, γενέσθαι, συμβαίνειν (or use τυγχάνω).
befit, δεῖ, χρή, χρεών [become].
more than befits, μᾶλλον ἢ κατά (a.).
before (prep.), πρό, πρόσθε(ν), ἔμπροσθεν (all g.).
(conj.), πρίν.
(adv.), πρίν, τὸ πρίν, πρόσθε(ν), ἔμπροσθεν.
beg, αἰτεῖν, λῑτᾰρεῖν, λίσσεσθαι.
beget, γεννᾶν, τίκτειν, φύειν.
beggar, πένης, πτωχός, ἄγυρτής.
begin, ἄρχω, -ομαι, ἐξάρχειν, ἅπτομαι (g.).
beginning, ἀρχή, ἀφορμή, τὸ πρῶτον.
begone, ἔξελθε, ἔρρε.
beguile, ψεύδειν, κλέπτειν, κηλεῖν, ἐξηπᾰ́τησα.
behalf of, on, ὑπέρ (g.), οὕνεκα (g.). χᾰ́ριν, πρὸς χάριν.
behind, ὄπισθε (g.).
behold, ὁρᾶν, βλέπειν, σκοπεῖν, ἀθρεῖν, εἰσορᾶν, λεύσσειν, προσβλέπειν.
(interjection), ἰδού.
believe, πιστεύω, πείθομαι, οὐκ ἀπιστῶ, πέποιθα, νομίζω.
belly, γαστήρ, νηδύς.
below (prep.), ὑπό (g.), κάτω (g.).
(adv.), κᾰ́τω, κάτωθεν, νέρθε(ν) (often use adj. νέρτερος).
bend, κάμπτειν, κλῖνειν, στρέφειν, γνάμπτειν.
(stoop), νεύειν, προνεύειν, κύπτειν.
bend (a bow), τείνειν.
beneath [below].
benefit, to, ὠφελεῖν, εὐεργετεῖν, εὐ ὁρᾶν.
bereave, στερεῖν, στερίσκειν, ἀποστερεῖν.
beseech, λίσσομαι, ἵκνοῦμαι, προστρέπεσθαι [beg, ask, pray].
beside, παρά (d.), πρός (d.).
(except), πλήν.
besides, ἔτῐ, καὶ, πρὸς τούτοις.
best, ἄριστος, λῷστος, βέλτιστος, κρᾰ́τιστος, κάλλιστος, φίλτατος.
bestride, ἐφιζάνω.
betray (deceive), ἀπᾰ́τῶ, κλέπτω, φηλοῦν.
(reveal), σημαίνω, φαίνω, μηνύω.
better, ἀμείνων, κρείσσων, βελτίων, χρησῑμώτερος.
between, μεταξύ (g.), ἐν μέσῳ, ἐν (d.).
bewail, στένω, κωκῡ́ω.
beware, φῡ́λάσσομαι, εὐλᾰβεῖσθαι, ἀπέχομαι.
bewitch, κηλεῖν, θέλγειν.
beyond, πέρᾱ (g.), ὑπέρ (g.).
bid, κελεύειν, προστάσσω, εἰπεῖν.
bid farewell, χαίρειν λέγω.
bind, δέω, ζεύγνῡμι, ἅπτειν (προσ-, συν-).
bird, ὄρνῑς, πτῆνον.
birth, γένος (n.), γέννημα (n.).
bit, χᾰλῑνός, στόμιον.
bite (v.), δᾰ́κνειν, γνάθοις σπᾰ́ράσσειν.
(s.), δῆγμα (n.).
bitter, πῐκρός: (met.) ἐχθρός, ἔχθιστος, ἀλγεινός.
black, μέλας, μελάγχιμος, κελαινός.
(scowling), σκῡθρωπός, συνωφρυωμένος.
blame, αἰτῐᾶσθαι, ἐγκᾰλεῖν, ψέγειν, ὀνειδίζειν, μέμφεσθαι, ἐπιτῑμᾶν, ἐλέγχειν, κακοστομεῖν [ἐπίρροθον κακόν].
blameless, ἀμύμων, ἄμεμπτος.
blank, κενός, ἔρημος.
blast, πνοή, πνεῦμα.
blaze, στίλβειν, φλέγεσθαι, λάμπειν, ἀστράπτειν.
blemish, ὄνειδος (n.), αἰσχύνη.
blessed, εὐδαίμων, ὄλβιος, μᾰκᾰ́ρ.
blind, τῡφλός, ἄδερκτος, τῡφλωθείς.
blood, αἷμα (n.), φόνος, σφᾰγή.
bloody (cruel, murderous), φόνιος, φοίνιος, μιαίφονος, ὠμός, ἄγριος, αὐθέντης.
(blood-stained), αἱματηρός, ᾑμαγμένος, ᾑμᾰ́τωμένος.
bloom (s.), ἄνθος (n.), ἀκμή.
(v.), ἀνθεῖν, θάλλειν, ἀκμάζειν.
blow (s.), πληγή, πλῆγμα.
(v., wind), πνεῖν.
blunt, ἀμβλύς.
blush (v.), ἐρῡθρῐᾶν.
boast (v.), κομπάζειν, αὐχεῖν, ὑψηγορεῖν.

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boast, boasting (s.), κομπός, στόμωσις.
boat, πλοῖον, σκάφος (n.).
body, σῶμα, δέμας (n.).
(dead), νεκρός, νέκυς.
bold, θρᾰσῦς, τολμηρός, εὔτολμος.
boldness, τόλμᾰ.
bolt (arrow), βέλος (n.).
bond, δεσμός (plur. δεσμά), σύνδεσμος, πέδη.
bone, ὀστοῦν.
book, βιβλίον.
boon, δῶρον, γέρας (n.).
bootless, ἀχρεῖος, ἀνωφελής.
booty, λεῖᾱ, λάφῡρα.
both, ἄμφω.
bough, κλάδος, κλών, κλῆμα, ἔρνος (n.).
bound, ὅρος (n.), πέρας, τέλος (n.), τέρμα.
boundless, ἄπειρος.
bounty, εὔνοιᾰ or εὐνοΐᾱ.
bow (v.) [bend].
(s.), τόξον and plur.
boy, παῖς, νέος, νέᾱ τροφή, τέκνον.
branch, κλαδος [bough].
brandish, πάλλειν.
brass, χαλκός.
brave, ἐσθλός, ἄλκῐμος, ἀνδρεῖος.
brazen, χαλκοῦς.
break, ῥήγνυμι, ἀπορρήγνυμι, θρύπτω, θραύω, κατακλᾶν.
breast, στέρνον, στῆθος (n.).
breastplate, θώραξ.
breath, πνεῦμα, πνοή.
breathe, πνεῖν.
breed (v.), φύειν, τρέφειν, ἐκτρέφειν, παιδεύειν.
breed (s.), τροφή, γένος (n.), σπορά.
breeze, αὔρᾱ, πνοή, πνεῦμα, ἄνεμος (ᾰ).
bridal (adj.), νυμφικός.
(s.), γάμος, γᾶμοι.
bridge, γεφύρα.
bridle, χᾰλῑνός, ἡνίᾱ.
brief, briefly [short].
bright, brilliant, λαμπρός, φαιδρός, καλός, περιφᾰνής, ἐμπρέπης, φαεινός, εὐάγης.
brine, ἅλς, ἁλμῠρὰ δρόσος, ἁλίρροθος ῥοή [sea].
bring, ἄγειν, φέρειν, κομίζειν, προσφέρειν.
bring up, τρέφω.
broad, εὐρύς, μέγας, πλᾰτύς.
broil (strife), ἔρῐς, στᾰσις.
brook, ῥεῖθρον, νᾶμα (n.), ῥέεθρον, ῥοή.
brother, ἀδελφός, κᾰ́σις, κασίγνητος, σύναιμος, σύγγονος.
brow, ὀφρύς, ὄμμα (n.).
bud, ἄνθος (n.), κᾰ́λυξ.
build, δέμω.
bull, βοῦς, ταῦρος.
bulwark, ἔπαλξις, ἔρῠμα (n.), τεῖχος.
burden, ἄχθος (n.), βᾰ́ρος (n.) grief].
burn, φλέγειν, καίειν, πῠροῦν, ἐκκαίειν, ἅπτειν.
burnt-offering, ἔμπῠρον.
bury, τυμβεύειν, θάπτειν, κρύπτειν (or κᾰλύπτειν) γῇ.
bush, θάμνος, λόχμη.
busy, to be —, σπουδάζειν, πολλὰ πράττειν.
but (particle), *δέ, ἀλλά, πλήν, ἀλλ' ὅμως, ἀλλὰ μήν.
(except), πλήν (g.), εἰ μή.
buy, πρῐ́ασθαι, ἀγοράζειν, ὠνεῖσθαι, ἐμπολᾶν.
by (agent), ὑπό (g.), πρός (g.), ἐκ (g.), ἀπό (g.), (oaths) νή, μά (a.).
(means), διά (g., or simply d.).
(near, beside), πρός (d.), παρά (d.), πλησίον (g.), ἐγγῠ́ς (g.).
(adjuring), πρός (g.).
(according to), κατά (a.).
bystanders, οἱ περιστάντες, παραστᾶται, παραστᾰτοῦντες, παρόντες.

C

cable, κᾰ́λως, πεῖσμα (n.), πρυμνήσια (n. plur.).
calamity, συμφορά, πᾰ́θος (n.), κακόν, ἄλγος (n.), τῠ́χη.
call (name), ὀνομάζω, κᾰλῶ, λέγω, εἰπεῖν, προσηγόρευσα.
(address), προσεννέπω, καλῶ, πρόσφημι.
(cry), βοᾶν, φθέγγεσθαι.
call back, ἀνακαλεῖν.
calm (s.), γᾰλήνη, εὐδίᾱ.
calm (adj.), ἥσῠχος, ἀκίνητος, εὔκολος.
calm, be —, ἔχ' ἡσύχως, θάρσει, ἠρέμει, ταῦτα χρὴ πρᾴως φέρειν.

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calm, to make —, πραΰνω (ῡ), παύω.
camp, στρατόπεδον (and plur. -α).
can, δύνασθαι, ἔχειν, σθένειν, κρᾰτεῖν, εἰδέναι, ἰσχύειν, οἷός τε εἶναι; [or use optat. with ἄν.]
canker, λειχήν.
cape, ἄκρᾱ, πρών.
captain; use στρατηγός, ἡγεμών, etc.
captive, αἰχμᾰ́λωτος, δέσμιος, δεσμώτης, ἁλούς (ᾰ̆), ἐζωγρημένος, συλληφθείς.
car, δίφρος, ἅρμα, ὄχος, ὄχημα, ἀπήνη.
care (s.), φροντίς, πρόνοια, μέριμνα.
(v.), φροντίζειν, μέλω, μέλομαι, (μέλει μοι, impers.).
careless, ῥᾳθῡμος.
to be —, ἀμελεῖν.
carry, φέρειν, βαστάζειν, ἄγειν, κομίζειν.
—off, ἁφαρπάζειν.
cast, βάλλω, ῥίπτω, ἵημι.
cast out, away, compds. of the above, with ἀπό, ἐκ.
cast lots, κληροῦσθαι, κλῆρον νέμειν.
catch, ἁρπάζειν, ἑλεῖν, μάρπτειν, λαμβάνειν (συλ-).
cattle, βοῦς, μόσχος, ταῦρος, βουκόλων φρουρήματα, βοσκήματα.
cause, αἰτία; or use χάριν (g.), οὕνεκα (g.), διά (a.).
caution, εὐλάβεια, προμήθεια [sometimes φόβος].
cautious, to be —, εὐλᾰβεῖσθαι, φῠλάσσειν, εὖ σκοπεῖν, περισκοπεῖν.
cave, cavern, ἄντρον, σπηλαῖον, σπέος (n.) [πέτρα].
cease, παύομαι, λήγω; or use οὐκέτι.
ceaseless, ἄπαυστος.
centre, τὸ μέσον, ὄμφᾰλος; or use μέσος as adj.
century, αἰών.
certain, βέβαιος, ἀσφᾰλής, σᾰφής, ἐναργής, δῆλος.
certainly, κάρτᾰ, μᾶλᾰ.
chaff, κάρφος (n.)
chain, δεσμός, πέδη.
chair, ἕδρα, θρόνος, ἑδώλιον.
chamber, θᾰ́λᾰμος.
chance, τύχη, συμφορά; or use τυγχάνω, συμβαίνω.
change (v.), μεταλλάσσω, ἀλλοιοῦν, μεθιστάναι [alter].
(s.), μεταβολή, τροπή.
chaplet, στέφος (n.), στέφᾰνος.
character, ἦθος (n.).
charge (v.) (enjoin), προστάσσειν, κελεύειν, etc.
—(accuse), αἰτιάομαι.
charge (s.) (injunction), ἐντολή; or use μέλει impers.
—(accusation), αἰτία, τοῦπίκλημα.
chariot, ἅρμα [car], n.
charm (v.), θέλγειν, κηλεῖν, ἐπᾴδειν (lit.).
chase (v.), διώκω.
(s.), θήρᾱ, ἄγρᾱ, κύνηγία.
chaste, ἁγνός, σώφρων.
chastise, κολάζειν, τίνειν, φρενοῦν, σωφρονίζειν.
chastisement, τίσις, ποιναί.
cheap, εὐτέλης, φαῦλος.
cheat (v.), κλέπτω, ἀπατῶ.
cheerful, εὔθῡμος, εὐψῡχος, φαιδρός.
cherish, τρέφειν, στέργειν, ἀτάλλειν, θάλπειν, ἔχειν.
chide, ψέγειν [blame].
chief, ἄρχων, ἡγεμών, πρόμος, τᾱγός, προστάτης, ἀρχηγέτης, στρατηλάτης, στρᾰτηγός.
chiefly, μάλιστα, τὸ μέγιστον, οὐχ ἥκιστα.
child, παῖς, ἔκγονος, τέκνον, βρέφος (n.).
choice (adj.), κρῐτός, ἐξαίρετος.
choke, πνῐγειν.
choose, αἱρεῖσθαι, ἐξαιρεῖν, ἐκκρίνειν, προελόμην, κρίνω.
citizen, πολίτης, ἀστός, δημότης.
city, πόλις, ἄστυ, πόλισμα, πτόλις.
claim, ἀξιοῦν.
clamour, βοή.
clang, κλαγγή, ψόφος.
clear, λαμπρός, εὐᾱγής.
(met.) σᾰφής, δῆλος.
clear, make —(acquit), αἰτίαν λῦειν, ὄνειδος λύειν.
clearly, σαφῶς [or use δῆλός εἰμι or δηλοῦν].
cleave (adhere), ἔχεσθαι, προσηρτῆσθαι, ἐμπεφῡκέναι, λᾰβέσθαι.
— (split), σχίζω.

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cliff, κρημνός, πάγος, πέτρα.
climb, ἐπεμβαίνω, ἐξακρίζω [ὑπερθορεῖν].
cling [cleave to].
cloak, πέπλος, τρίβων.
close (v.), κλείω (or κλῄω), πυκάζω, συγκλείω, ἐγκλ-.
(s.), τέλος (n.), τελευτή, τέρμα [ὕστατος, πανύστατος].
closet, μῦχὸς δόμου.
clot, θρόμβος.
clothe (v.) ἐνδύειν, ἀμφιβάλλειν, ἀμπέχειν.
clothes, στολή, ἐσθής, εἵματα.
cloud, νέφος (n.).
clutch, λαμβάνειν, -εσθαι [catch].
coarse, ἄγροικος, ἀπαίδευτος.
coast, ἀκτή, παραλία.
coil, σπεῖρα.
coin, νόμισμα (n.).
cold, ψῦχρός, δυσχείμερος.
collect (v. tr.), ἀγείρω, ἀθροίζω, συλλέγειν.
colony, ἀποικία.
colour, χρῶμα (n.), βαφή (dye).
colt, πῶλος.
combat, ἀγών, μάχη, ἄμιλλα.
come, ἥκειν, μολεῖν, ἔρχομαι (προσ-, κατ-, ἐπ-), προσστείχω, προσέρπω, ἀφικνεῖσθαι.
—near, προσελθεῖν.
comely, εὐπρέπης [beautiful].
comet [star].
comfort (v.), παρηγορεῖν, -εῖσθαι [cure, heal].
comforting (adj.), θελκτήριος.
command (v.), κελεύειν, προστάσσειν, ἐπιστέλλειν, σημαίνειν.
(s.) (injunction), ἐντολή, πρόσταγμα.
command (government), ἀρχή.
commander, στρᾰτηγός, ἄρχων, ἡγεμών [chief].
commend (praise), ἐπαινῶ.
(intrust to), πιστεύω (commend oneself), προστρέπεσθαι.
commit (wrong), ἀδικεῖν, πλημμελειν, ἁμαρτάνειν, κακουργεῖν.
common (usual), εἰωθώς.
(shared), κοινός.
(inferior), φαῦλος, εὐτελής [τὰ τῠχόντα].
commons, δῆμος, στρᾰτός, λεώς, ἀστοί, πολῖται.
commotion, στάσις [trouble].
companion, σύντροφος, σύννομος, συνήθης, παραστάτης [οἱ ξυνόντες].
company (assembly), σύλλογος, ὁμῑλία.
compassion, οἶκτος [pity].
compel, ἀναγκάζειν, βιάζεσθαι.
complain, ὀδύρεσθαι, ἐγκᾰλεῖν, μέμφεσθαι, αἰτιᾶσθαι [blame, lament].
complete (v. adj.), ὅλος, παντελής, πᾶς.
(v.), τελεῖν [accomplish].
compulsion, ἀνάγκη, βία.
comrade, ἑταῖρος, κοινωνός [companion].
conceal, κρύπτω, κᾰλύπτω, κεύθω.
am concealed, λανθάνω.
condemn, κρίνω (κατα-), ἐλέγχειν, εἶλον.
am condemned, ἁλίσκομαι, [ὀφλισκάνω].
condition, on, ἐπί (d.), [ὥστε].
conduct, ἄγειν, ἡγεῖσθαι, πέμπω, προπέμπω.
confess, σύμφημι, οὐκ ἀπαρνοῦμαι.
confine, εἴργω, κλείειν, καθειργειν.
confirm, βεβαιοῦν, κῡροῦν.
confound, ταράσσω, συγχέω, κῡκᾶν, συμμιγνύναι.
confused, ἄτακτος, σύμμικτος.
confute, ἐλέγχω.
conjecture (v.), εἰκάζω, τεκμαίρεσθαι, στοχάζεσθαι, οἴεσθαι, (subst.) δόξᾰ, ὑποψία.
connect, συνάπτω [join].
conquer, νῑκᾶν, κρατεῖν, αἱρεῖν.
conqueror, ὁ νικῶν, ὁ κρατήσας, νικηφόρος, ἑλών.
conquest, νῑκή, ἅλωσις, κράτος (n., often pl.).
conscious, am, σύνοιδα, ἐπίστᾰμαι [know].
consecrate, ἐξᾰγίζειν, ἁγίζειν.
consent, συναινεῖν [agree].
consider, ἐνθῡμεῖσθαι, σκοπεῖν, λογίζεσθαι, θεᾶσθαι, ἐννοεῖν.
(hold), νομίζειν, ἡγεῖσθαι.
console, παρηγορεῖν, -εῖσθαι [κουφίζειν, πρᾶῡνειν (ῡ).

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conspiracy, *στάσις*.
conspirator, *συνωμότης*.
constrain, *ἴσχω*, *κατίσχω*, *ἀναγκάζω* [compel].
consume (tr.), *ἀνάλισκω*, *φθείρω*, *τρύχω*, [*ἐκτήκω*].
contemplate, *σκοπεῖν*, *θεᾶσθαι*.
contempt, (act.) *ὕβρις* (*ῠ ῡ ῐ*), (pass.) *ἀτῑμία*.
contemptible, *φαῦλος*, *εὐτελής*.
contend, *μάχομαι*, *ἐρίζειν*, *ἅμιλλᾶσθαι*, *ἀγωνίζεσθαι*.
contented, *εὔκολος*.
(to be), *στέργειν*, *ῥᾳδίως φέρειν*, *χαίρειν*.
contest, *ἅμιλλα* (*ᾰ*, *ᾱ*) [battle].
continue, *μένειν* (*ἐμ-*, *ἀμ-*), *διατελεῖν*, *οὐ παύεσθαι* [or use *ἔτι*].
contradict, *ἐναντιοῦσθαι*, *ἀντειπεῖν*, *διχοστατεῖν*.
contrary, *ἐναντίος* [*τοὔμπᾶλιν*].
contribute, *συμφέρειν*, *συμβάλλομαι*.
contrive, *μηχᾶνᾶσθαι*, *εὐρίσκειν*, *πορίζειν*.
control, *κρᾰτεῖν*, *κατίσχειν*, *εἴργειν*.
conversant, *ἔμπειρος* [accustom].
conversation, *λόγοι*.
converse (v.), *ὁμιλεῖν*, *ἐς λόγους ἐλθεῖν*.
convey, *φέρειν*, *κομίζειν* [conduct, carry].
convince, *πείθω*, *ἐλέγχω*.
cool, *ψῡχρός*.
cord, *βρόχος*, *ἀρτᾰνη*.
corn, *σῖτος*, *στᾰχυς*.
corner, *γωνία*, *μῡχός*.
corpse, *νεκρός*, *νέκῡς*.
correct (v.), *διορθοῦν* [amend].
corrupt (v.), *φθείρω*, *μολύνω*.
corrupt (adj.), *κακός*, *πονηρός* [bad, base].
corruption, *φθορά*.
cost, *δᾰπᾰνη*, *τίμη*, *ἀξία*.
costly, *πολῡτελής*, *τίμιος*.
couch, *λέχος* (n.), *εὐνή* [bed].
council, *βουλή* [*βουλευταί*].
counsel (s.), *συμβουλία*, *βούλευμα*, *βουλή*.
counsel (v.), *συμβουλεύω* [advice].
count (lit.), *ἀριθμεῖν*.
(met.), *ἡγεῖσθαι* [consider].
country, *γῆ*, *χθών*, *χώρα*, *ἀγροί*.
country (fatherland), *πάτρα*, *πᾰτρῐ́ς*.
countrymen (fellow-), *πολῖτης*, *ἀστός*.
courage, *τόλμᾰ́*, *θῡμός*, *εὐψῡχίᾱ*, *ἀνδρείᾱ*, *θάρσος* (n.), *φρόνημα*.
course, *ὁδός*, *δρόμος*, *ὁρμή*.
court, *αὐλή*.
courtesy, *εὐέπειᾰ́*.
cousin, *ἀνεψιός*, *συγγενής*.
covenant, *σπονδαί*, *συνθήκη*.
cover (v.), *κᾰλύπτειν*, *στέγειν*, *κρύπτειν*.
cow, *βοῦς*.
coward, cowardly, *ἀνανδρος*, *δειλός*, *κακός*, *ἄτολμος*.
cowardice, *δειλία*, *ἀνανδρίᾱ*.
cower, *πτήσσω* [fear].
craft, *τέχνη*, *δόλος*.
crag, *πᾰ́γος* [cliff, rock].
crash (v.), *ψοφεῖν*.
crawl, *ἕρπειν*.
create, *φύω*, *ποιῶ* [make].
creature, *θρέμμα* (n.).
credit, *πίστις*.
creep, *ἕρπω* [*χαμαιπετής*].
crest (of helmet), *λόφος*, *κρᾶνος* (n.).
(of hill), *κρῆμνος*, *λόφος*, *ἄκρᾱ*.
crew [*αὐτοῖς ἀνδράσιν*], *ναῦται*, *ναυτῐ́λοι*.
crime, *ἁμαρτία*, *ὕβρις* (*ῡ ῠ*), *αἰκία* [*κακουργεῖν*].
crisis, *ἀκμή*, *καῖρος*, *ῥοπή*.
crooked, *λοξός*, *κυρτός*, *ἀγκύλος*, *διάστροφος*, *σκολιός*.
crop, *καρπός*, [fruit], [*γῦης*].
cross (v.), *ὑπερβαίνειν*, *ὑπερθορεῖν*, *περάω*.
crowd, *πλῆθος* (n.), *ὄμιλος*, *σύστασις*, *ὄχλος*, [*οἱ πολλοί*].
crown (royal), use *θρόνοι*, or *σκῆπτρα*, or *κράτος*.
crown (garland), *στέφος* (n.).
crown (v.), *στέφω*.
cruel, *ὠμός*, *νηλεής*, *ἄγριος*, *τρᾰχῠ́ς*, *σκληρός*, *χαλεπός*.
crush, *συρρήγνυμι*, *συντρίβειν*, *θραύειν*, *συνθλίβειν*, *θρύπτειν*, *διαφθείρειν*.
cry (v.), *βοᾶν*, *φθέγγεσθαι*; (weep), *δακρύειν*.
(s.), *κραυγή*, *βοή*, *βόᾱμα*.
cunning (s.), *δόλος* [*μηχανᾶσθαι*].
cup, *κύλιξ*.

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curb, χαλῑνός [bit].
cure (v.), ἀκεῖσθαι, ἐξακεῖσθαι, ἰᾶσθαι(ῑ), λωφᾶν, [παύω].
not to be cured, ἀνήκεστος.
cure (s.), ἴασις, ἄκος(ᾰ) n., μῆχος n. (or -αρ).
curse (v.), ἐπεύχεσθαι [ἐπιρρόθοις κακοῖσι].
(s.), ἀρά, [ἄτη, Ἐρῑνύς].
curved, καμπτός, καμπύλος.
custom, νόμος, ἔθος, τὸ εἰωθός, τὰ εἰωθότα [accustomed].
cut, τέμνειν, κόπτειν, σχίζειν, κείρειν.
away, off, ἀποταμεῖν, ἐκκόπτειν.
to pieces, συγκόπτειν, κατασχίζειν, διασχίζειν.

D

dagger, μάχαιρα [ξῐ́φος (n.), χαλκός].
daily, ἀεί, κατ' ἦμαρ, καθ' ἡμέραν.
dainty, ἁβρός, μαλθᾰκός [χλῐδή, τρῠφή].
damage, βλάβη [harm, loss].
dance, ὀρχεῖσθαι, χορεύειν, χορὸν ἄγειν.
danger, κίνδῡνος, ἀγών, τὸ δεινόν.
dangerous, ἐπισφᾰλής, σφαλερός, δεινός.
dare, τολμᾶν, τλῆναι, κινδῡνεύω, πεῖραν λαβεῖν.
daring (s.), θάρσος (n.), τόλμᾰ.
(adj.), εὔτολμος, τολμηρός, ἄφοβος(ᾰ), σχέτλιος.
dark, darkness, σκότος, ὄρφνη, κνέφας [night].
dark (adj.), κελαινός, σκοτεινός, ἀμαυρός, ἀνήλῐος, μέλας, ἀφεγγής [blind].
darken, σκοτοῦν, ἀμαυροῦν, ἐπισκοτεῖν, ἐπηλῠγάζειν.
darling, τὰ φίλτατα, [φίλος].
dart, βέλος (n.), αἰχμή [arrow, spear].
dash, tr. (destroy) καταβᾰ́λεῖν, φθείρειν.
intran. (dash down upon), ἐγκατασκήπτω, ἐμπίπτω.
daughter, θῠγᾰ́τηρ, παῖς, κόρη, τέκνον.
dawn, ἕως, ἡμέρας ἀρχή, φῶς, ὄρθρος, αὐγαί [ἐωθινός].
day, ἡμέρα, ἦμαρ, φῶς [ἥλιος].
all day, πανήμερος (adj.).
day, day by day [daily].
daybreak, at, ἅμ' ἡμέρᾳ [dawn].
dead, the, οἱ θᾰνόντες, οἱ κάτω, τοὺς ἔνερθεν, τῶν ὁλωλότων, τοὺς νερτέρους, τοῖς πεπαυμένοισι, τοὺς ἐν Ἅιδου, ἐξολωλότες.
dead body, νεκρός, νεκῠ́ς.
deadly, θᾰνᾰ́σῐμος, ὀλέθρῐος, καίρῐος [ἔχθιστος].
deaf, κωφός.
deal, have dealings with, ὁμῑλεῖν, προσφέρεσθαι [συναλλαγή].
dear, φῐ́λος, προσφῐλής, φῐλᾰ́τατος, ἐφίμερος.
(valuable), τῑμῐ́ος(ῑ), πολυτελής.
death, θάνᾰτος, πότμος, μόρος, μοῖρα, βίου τέρμᾰ, ἀπαλλᾰ́γὴ βῐ́ου, τὸ καθανεῖν, τοῦ θανεῖν, Ἅιδης.
debt, χρέος (n.) [ὀφείλω].
decay, φθῐ́νω, ἀπόλλῠμαι, τήκομαι, μαραίνομαι [die, perish].
deceit, δόλος, ἄπᾰτη, ψεῦδος (n.).
deceive, ψεύδειν, φηλοῦν, ἀπατᾶν, ἐξᾰπᾰτᾶν, κλέπτειν [λανθάνω].
am deceived, σφάλλομαι, ψεύδομαι, ἁμαρτάνειν.
decent, εὐπρεπής, εὐσχήμων.
decide, κρῑ́νω, γνῶναι, διᾰγνῶναι, γνώμην ποιεῖσθαι.
decision, κρῖσις, γνώμη [ψῆφος].
deck, κοσμεῖν, περιστέλλειν [adorn].
declare, προειπεῖν, λέγειν, δηλοῦν, κηρύσσειν, ἐξειπεῖν [announce, tell, proclaim].
decline [decay].
decree (s.), ψήφισμᾰ (n.), νόμος, κήρυγμᾰ (n.).
(v.), κελεύειν, κραίνειν (of fate, etc.).
dedicate, ἁγίζω (consecrate).
deed, πρᾶγος (n.), ἔργον.
deep, βᾰθύς.
(s.) βῦθος.
deer, ἔλᾰφος [θήρ, ἄγρα].
defeat (v.), σφάλλω, νῑκῶ [conquer].
(passive), ἡσσῶμαι, ἁλίσκομαι.
defeat (s.), ἧσσα, ἅλωσις.
defend, ἀμύνειν, βοηθεῖν, παραστᾰτεῖν (συμ-), παρίστασθαι, συμμᾰχεῖν, σώζειν, ὑπερμαχεῖν, ἀρήγειν(ᾰ) ὠφελεῖν (ἐπ-).

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defiance, *κόμποι, σεμνὰ ἔπη.*
deficient, *ἐνδεής, οὐχ ἅλις* [*σπἄνίζω*].
defile, *καταισχύνω, μἴαίνω, φθείρω, μολύνω, λῡμαίνομαι.*
define, *ὁρίζω.*
degenerate, *ἀγεννής, κακός, ἐφθαρμένος.*
degree (rank), *τάξις.*
deity, *θεός, δαίμων.*
dejected, *ἀθῡμος* [sad].
delay (v. intr.), *μέλλειν, ὀκνεῖν, βρᾰδύνομαι, χρονίζειν.*
(tr.), *κωλύειν, ἐμποδίζειν.*
(s.), *ὄκνος, τρῐβή, ἀναβολή.*
deliberate, *βουλεύομαι, περισκοπεῖν,* [*σκοπεῖν εὖ πάντα, σὺν γνώμη πράσσειν*].
deliberation, *συμβουλή, πρόνοιᾰ, φροντῖς.*
delicate, *λεπτός, ἁβρός, μαλθᾰκός* [*χλῐδή*].
delight (s.), *τέρψῐς, ἡδονή, χαρμονή, χᾰρά.* (pleasant thing), *γάνος.*
delight (v. tr.), *τέρπειν, εὐφραίνειν, θέλγειν.*
(intr.), *ἥδεσθαι, τέρπομαι, εὐφραίνομαι, χαίρω.*
deliver, *σώζειν* (*ἐκ-*), *λύειν, ἀπαλλάσσειν,* [*ἐξελεῖν κακῶν*].
deliverance, *ἀπαλλᾰγή, λῦσις.*
delude, *ψεύδειν* [deceive].
demand, *αἰτεῖν, ἐξαιτεῖν, ἀξιοῦν, δεῖσθαι.*
demeanour, *σχῆμα* (n.).
denial, *ἄρνησις.*
deny, *ἀναίνομαι, ἀπαρνοῦμαι, οὐ φημί, ἀντειπεῖν.*
depart, *ἄπειμι, ἔξειμι, ἀπέρχομαι, ἐκποδὼν ὁρμᾶν* or *-ᾶσθαι, οἴχεσθαι, ἀποίχεσθαι, ἀπηλλᾶγην, ἐξέβην, ἀπεστάλην* [*ἐκπλεῖν, λείπειν πάτραν, φεύγειν*].
deprecate, *παραιτεῖσθαι.*
deprive, *στερεῖν, στερίσκειν, ἀφαιρεῖσθαι, ἀποστερεῖν,* [*τητώμενος*].
depth, *βάθος* n. (ᾰ). *βῦθος,* m.
descend, *καταβαίνω, ὑφέρπω, κατέρχομαι.*
descendants, *ἔκγονοι* (or *ἔκγονα* n. plur.), *παίδων παῖδες, οἱ μεθύστερον, τοὺς ἔπειτα, γένος* [*τῶν πάλαι νέα τροφή*].
desert (v.), *λείπειν, προλείπειν, ἐκλιπεῖν, ἐρημοῦν, μονοῦν, ἀποστρέφεσθαι* [abandon].
desert (wilderness), *ἐρημία, γῆ ἔρημος, ἀπάνθρωπον πέδον.*
(merit), *ἀξία, ἔργα καλά.*
deserve, *ἄξιός εἰμι, δίκαιος εἰμι* with inf. [*χρή, προσήκει, πρέπει*].
design (s.), *βουλή* [intention].
design (v.), *ἐννοεῖν -εῖσθαι, βούλομαι* [intend].
desire (s.), *ἔρως, ἵμερος*(*ῐ*), *πόθος* [love, wish].
desire (v.), *θέλω, εὔχομαι, ποθεῖν, ἐφίεσθαι, ἱμείρομαι, ἰμείρω.*
desolate, *ἔρημος, ἠρημωμένος.*
despair (s.), *ἀθῡμία* [grief, sorrow].
despair (v.), *ἀθῡμεῖν, ἀνελπίστως ἔχειν, ἀμηχᾰνεῖν, ἐλπῐδων ἔρημός εἰμι* [*σφαλέντος ὧν ἤλπιζον*].
despise, *καταφρονεῖν, ὑπερφρονεῖν, ἀτῑμάζειν, ἀποπτύειν.*
destiny, *τύχη, μοῖρα, ἀναγκή, εἱμαρμένον* [*πέπρωται, θεοὶ κραίνουσι*].
destitute, *ἐνδεής* [desolate].
destroy, *φθείρειν* (*δια-*), *ὀλλύναι* (*ἀπ-, ἐξαπ-, δι-*), *καθαιρεῖν, ἀναιρεῖν, ἐξαϊστοῦν, πέρθειν.*
am destroyed, *φθείρομαι, ὄλλῡμαι, οἴχομαι* [perish].
destruction, *φθορά, λυμή, κατασκαπή, ὄλεθρος.*
destructive, *πολυφθόρος, ὀλέθριος.*
detain, *κατίσχειν* [stay, restrain].
detect, *ἐξευρεῖν* [find, discover].
determine, *κρίνειν, γιγνώσκειν* [decide, judge].
detest, *στῡγεῖν* [hate].
devise, *ἐξευρίσκω* [find, plan, deliberate]. *μηχᾰνάομαι.*
devour, *ἐσθίειν, φᾰγεῖν.*
(met.), *ὄλλυμι, πέρθω* [destroy].
dew, *δρόσος.*
dice, *κύβοι.*
die, *θνήσκειν, κατθανεῖν, ὄλέσθαι* (*ἐξ-*), *διόλλυσθαι, ἀπόλλυσθαι, φθίνειν, οἴχεσθαι.*
die with, *συνθνήσκειν.*
differ, *διαφέρειν, ἀποστᾰτεῖν.*
difficult, *χαλεπός, οὐ ῥᾴδιος, ἀμήχᾰνος, δυσχερής.*
difficulty, with —, *μόλις.*

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dig, σκάπτειν, ὀρύσσειν.
dignity, ἀξία, σέβας [honour].
diligent, πρόθῡμος [σπουδάζειν].
dim, σκοτεινός, ἀφεγγής, ἀμαυρός.
din, ψόφος.
dine, δειπνεῖν.
dip, τέγγειν, βάπτειν.
direct (v.), ὀρθοῦν, νέμειν [lead, guide, govern, command].
dirge, θρῆνος, θρήνημᾰ (n.).
disagree, διχοστᾰτεῖν, οὐ ταὐτὰ φρονεῖν.
disagreeable, ἀηδής, ἐχθρός [hateful, unpleasant].
disappear, οἴχομαι, ἐκποδὼν γίγνεσθαι, ἄφαντος οἴχομαι, ἀφᾰνίζομαι.
disappoint, ἐλπίδος ψεύδειν, σφάλλειν.
disaster, συμφορά, πᾰ́θος, n. [calamity].
disbelieve, ἀπιστεῖν, οὐ πείθομαι, οὔτι πιστεύω.
discipline, εὐταξία, πειθαρχία.
disclose, φαίνω, δείκνυμι, ἐκκᾰλύπτω [show, reveal].
discontented, δύσκολος.
am —, οὐ στέργω, δυσχεραίνω, λῡποῦμαι.
disgrace (s.), ὄνειδος, αἰσχύνη, ἀδοξία, ἀτῑμία, λώβη.
it is a —, αἰσχρόν (or -ιστόν) ἐστι.
disgrace (v.), καταισχύνω, αἰσχύνω, ἀτῑμάζω, αἰσχύνην φέρειν.
disgraceful, αἰσχρός, ἀνάξιος, κάκιστος.
disgusted, am, δυσχεραίνω.
dishonest, ἄπιστος.
dishonour [disgrace].
dishoured, ἄτῑμος, ἠτῑμωμένος, ἄδοξος.
dismal, στυγνός, μελαμβᾰθής, δυσχείμερος.
dismay, φοβεῖν, ἐκπλήσσειν [frighten].
dismiss, ἀφῑέναι, μεθιέναι, ἐκπέμπειν.
disobey, ἀπειθεῖν, οὐ πείθομαι.
disorder, ἀταξία, ἀκοσμία, στᾰ́σις [confound, distraction].
disown, ἀπαρνοῦμαι [deny].
disperse, σκεδάννῡμι (δια-), διΐστημι.
display, φαίνω (ἐκ-, προ-) [show, reveal].
displease, οὐκ ἀρέσκω, οὐχ ἁνδάνω.
displeased, am, δυσχεραίνω, οὐχ ἥδομαι, ὀργίζομαι.
displeasure, ὀργή, λύπη.
disposed [well disposed], εὖνους, εὐμενής].
disposition, τρόπος, ἦθος (n.).
dispute (v.), ἐρίζω, δῐ́χοστατεῖν, μάχομαι, ἀνθίσταμαι.
(s.), στᾰ́σις, ἔρις, ἅμιλλᾰ̄ (ᾰ̆), [quarrel].
disregarded, ἀτημέλητος, ἄτῑμος.
dissatisfied, δύσκολος [discontented].
dissemble, ἀπᾰτῶ [deceive].
dissolve, λύειν, διαλύειν, τήκειν.
dissuade, ἀποτρέπειν, ἀπείργειν, οὐκ ἐᾶν.
distant, ἀπών [μακράν, πρόσω, adverbs].
am —, ἄπειμι, ἀφίσταμαι, ἀποστᾰτεῖν.
distinct (clear), λαμπρός, σᾰ́φής.
(different), διάφορος.
distraction (fear), φόβος, τᾰ́ραγμα, ἔκπληξις.
(anger), ὀργή, χολή.
distress (s.), κακά, συμφοραί, λύπη [grief, sorrow].
distress (v.), ἀλγύνειν, λῡπεῖν, ἀνῐᾶν, πικρὰ δρᾶν.
distressed, am, ἀμηχᾰνεῖν, ἀλγεῖν, πάσχειν, κακά.
distribute, νέμειν.
distrust, ἀπιστεῖν, ὑποπτεύειν [disbelieve].
disturb, κῑνῶ, τᾰράσσω, πτοεῖν, ἐκπλήσσειν, συνταράσσω.
disturbance, στᾰ́σις [distraction].
ditch, ὄρυγμᾰ (n.), τάφρος.
diverse [different].
divert, ἐκτρέπειν, ἀπάγειν.
divide, διαιρεῖν, μερίζειν, δῐΐστημι, χωρίζειν, σχίζειν, ἐνδᾰτεῖσθαι, δῐ́χᾰ ποιεῖν, διανέμειν.
divine, θεῖος, σεμνός, οὐ κατ' ἄνθρωπον.
division (dispute), στάσις.
do, ποιεῖν, πράσσειν, δρᾶν, τελεῖν, ἄνῦτειν, ἐργάζομαι, [have to do with, μέτεστι μοι].

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dock, λῑμήν.
doff, ἐκδύω, (-ομαι).
dog, κύων, σκύλαξ.
dolphin, δελφίς.
domestic, οἰκεῖος, ἐγγενής, ἐμφύλιος. (servant), οἰκέτης.
dominion, ἀρχη, τύραννῐς, κράτος (n.).
doom, μοῖρα, ἀναγκή [destiny, fate, death].
door, θύρα, πύλη (mostly plural).
dote (talk foolishly), ληρεῖν.
double (adj.), διασός, δὶς τοσοῦτος, διπλοῦς.
(v.), διπλάζω, (met.) μηκύνω, αὐξάνω.
doubt (v.), ἀπιστεῖν, ὑποπτεύειν [disbelieve].
(s.) ἀπιστία, ὑποψία [ἄδηλος φήμη].
doubtful, ἄδηλος, ἄσημος, ἄπιστος, ἀσαφής, ἀφανής.
doughty, ἀλκῑμος [brave].
dove, πέλειᾰ, πελειάς.
down, κάτω.
drag, ἕλκειν, σύρειν, σπᾶν, ἀποσπᾶν, ἄγειν, ἐξέλκειν.
dragon, δράκων.
draught, πῶμα, πόσις.
draw [drag].
dreadful, δεινός, φοβερός, στυγνός, ἐχθρός, κακός.
dream (s.), ἐνύπνιον, ὄναρ, ὄνειρος, φάσμα (n.).
(v., met.), ἐλπίζω, δοκῶ.
drench, βρέχειν.
dress (s.), στολή, ἐσθής, εἷμα (n.), κοσμός.
(v.), κοσμεῖσθαι, περιστέλλεσθαι, ἀμφιβάλλεσθαι.
drink (s.), ποτόν [wine, water].
(v.), πίνω.
—up, ἐκπίνω.
drip, στάζω, λείβομαι, ῥεῖν.
drive, ἐλαύνω, ἄγω, δῐφρηλᾰτεῖν [chariot].
— away, — out, ἐξελαύνω, ἐκβάλλω, ἐξωθεῖν.
driver, ἡνιοστρόφος, ἱππηλάτης.
droop (met.), μᾰραίνομαι, τήκομαι, πίπτω, κεῖμαι, ἀθυμῶ.
drop (s.), στᾰγών, στάλαγμᾰ (n.), ψᾰκάς, δρόσος.
drop (v.), μεθίημι [lose, abandon; drip, fall].
drought, αὐχμός, καῦμα (n.) [dry].
drown, ποντίζω, βυθίζω, κατακλύζω, πνίγω.
drowsy, ὑπνώδης [sleep].
am —, νυστάζειν.
drug, φάρμακον.
drunken, am, μεθύω, μεθύσκομαι.
dry (adj.), ξηρός, αὐχμηρός, ἄνομβρος, ἄνυδρος.
(v.), αὐαίνειν, ξηραίνειν.
due, is, ὀφείλεται, πρέπει, προσήκει, δεῖ, χρή, χρεών.
due, δῐκαιος, ἄξιος, χρέος.
duel [μόνος μόνῳ μάχεσθαι].
dull, κωφός, ἀμαυρός, ἀμβλύς.
dumb, ἄφωνος, κωφός, ἄναυδος.
during, ἐν (d.), μεταξῠ́ (with particip.) [acc. of time].
dust, κόνις, σποδός (f.) [χᾶμαι].
(corpse), ὀστᾶ, νέκρος, νέκῡς, σποδός.
duty, χρέος (n.) [is due].
dwell, οἰκεῖν, κατοικεῖν, μένειν.
dwelling, οἴκησις, οἶκος, οἰκία, οἴκημα [house].
dye, χραίνω, βάπτω [ἀλουργός, βᾰφή].

E

each, ἕκαστος, πᾶς τις.
(of two), ἑκάτερος, ἄμφω.
other, ἀλλήλους.
eager, am, σπεύδω -ομαι, ἱμείρω (ῑ), -ομαι ποθῶ [wish].
eagle, αἰετός [Διὸς πτηνὸς κύων].
ear, οὖς [give ear, ἀκούω, κλύω].
early (adj.), (in the day), ἑωθῑνός, ὄρθιος [dawn].
(adj.), (ancient), πᾰλαιός, ἀρχαῖος.
(adv.), (in the day), πρῲ τῆς ἡμέρας [dawn].
(adv.), (long ago), πάλαι, πρίν, ποτε, ἐξ ἀρχῆς.
earnest, πρόθῡμος [eager].
earth, γῆ, χθών, γαῖα, πέδον, οὖδας.
on earth, χάμαι [χᾰμαιπετής, adj.].
earthly (mortal), βροτός, θνητός.
ease, σχολή, εὐμάρεια.

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ease, be at, ῥᾳθυμεῖν, ἡσυχως ἔχειν.
easily, ῥᾳδίως, εὐχερῶς, κούφως, εὐμαρῶς.
east, ἀντολαί, ἕως, αὐγαί.
easy, ῥᾴδιος, εὐπετής, κοῦφος, ἐλαφρός, εὐμαρής, πρόχειρος [often in compounds εὐ-, *e.g.* εὐμαθής, *easy to learn*].
easy-tempered, εὔκολος, ἡσῦχος, πρᾷος.
eat, ἐσθίειν, φᾰγεῖν, δειπνεῖν.
(met.) φθείρειν [destroy, devour].
eaves, στεγή [roof, house].
ebb, to, ἀπορρεῖν.
echo, ἠχώ [sound, noise].
edge [two-edged ἀμφήκης] (of sword), στόμα (n.), ἀκμή.
efface, ἐξᾰλείφω.
effect (v.), πράσσειν [accomplish, do].
effeminate, μαλθᾰκός [ἦθος γυναικὸς ὕστερον, θηλύνω].
effort, with —, μόλις, πολλὰ πονῶν, σὺν πόνῳ.
egg, ᾠόν.
eight, ὀκτώ.
either—or, ἤ—ἤ, εἴτε—εἴτε, ἤτοι—ἤ.
either (adj.), (each), ἑκᾰτερος, ἄμφω.
either (one or the other), ἄτερος (ᾰ) = ὁ ἕτερος.
elate, to, ἐπαίρειν, ἐξογκοῦν [proud].
elder, πρεσβῠτερος, παλαίτερος [γερών].
elements [heaven and earth].
ell, πῆχυς.
eloquent, δεινὸς λέγειν, σοφός [χρῆσθαι καλοῖς λόγοις].
else, some one, ἄλλος τις, ἕτερός τις.
else, nothing, οὐδὲν ἄλλο πλήν, [μόνον τόδε].
else, or —, εἰ δὲ μή, [οὐ γὰρ ἄν].
elsewhere, ἀλλαχοῦ [ἄλλοθεν, ἄλλῃ]. from, ἄλλοθεν.
embark (tr.), ἐντίθημι, ἐμβιβάζειν.
(intr.), ἐμβαίνειν, εἰσβαίνειν [ἐκπλεῖν, ἐξορμᾶν, ναυτίλλομαι].
embassy, πρέσβεις, ἄγγελοι.
embrace (v.), ἀσπάζομαι, λαμβάνεσθαι, ἔχεσθαι, ἐν ἀγκᾰλαις ἔχειν, ἐμπεφυκέναι, ἐμφῦναι [κῦνεῖν].
embrace (s.), περιβολαί βρᾰχῐόνων, περιπτῦχαί χερῶν, ἄσπασμα.
embroider, ποικίλλειν, πλέκειν, κοσμεῖν.
-ed, ποικῐ́λος, δαιδᾰλος [ποικιλμᾰ].
embroil, τᾰράσσειν [distract, disturb, confound].
emerge, ἐκβαίνειν.
emotion, πᾰ́θος (n.) [λύπη, χᾰρά, φόβος].
emperor, empire [king, ruler].
employ, χρῆσθαι [subst. χρῆσις, χρεία. *See* use].
empty, κενός (hungry, ᾰ̈σιτος, πεινῶν).
(met.) μᾰ́ταιος, κενός.
enable [turn it by 'can,' οἷός τε εἶναι, etc.].
enchant, κηλεῖν [charm].
enchantress, ᾰ̈οιδός (f.).
enchantment, ἐπῳδή (lit.).
encircle, κῠ́κλοῦν (περι-), ἀμπέχειν, εἴργειν, περιβᾰλεῖν [surround].
encounter (v.), ἀπαντᾶν, ἐμπίπτειν [τυγχάνω (ἐν-)].
encourage, θαρσῠ́νω, ἐπαίρω, θάρσος ἐμβάλλειν.
encumber, βᾰρύνω, ἐμποδίζω [hinder, grieve, load].
end (s.), τέλος (n.), τέρμα (n.), τελευτή, πέρᾱς [ἔσχατος, ὕστατος].
(v. tr.), περαίνειν, τελεῖν, τελευτᾶν.
(intr.), παύεσθαι, λήγειν [cease].
endless, ἄπειρος, ἀνήνυτος, αἰώνιος, ἀτέρμων, ἄπαυστος.
endure, καρτερεῖν, τολμᾶν, φέρειν, τλῆναι, πάσχειν, ἀνέχομαι, ἀντέχω.
[cannot endure, δυσχεραίνω, 'hate.']
enemy, ἐχθρός, δῃϊος, πολέμιος, ἐναντίος, δυσμενής.
enforce, ἐκβῐ́άζεσθαι, ἐξᾰναγκάζω [compel].
engine (of war), μηχᾰνή.
engrave, ἐγγρᾰ́φειν, χαράσσειν mostly metaph.
enjoy (delight in), τέρπομαι, ἥδομαι, χαίρω.
(possess), τυγχᾰ́νω, χρῶμαι.
enjoyment, τέρψις, ἡδονή [joy, pleasure].
enmity, ἔχθρᾱ, ἔχθος (n.), μῖσος (n.).
(at enmity, δυσμενής, ἀπεχθής).

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enormous, ὑπερφυής, θαυμαστός, μέγιστος [μυρίος].
enough (adv.), ἄλις (ᾱ), ἀρκούντως, ἄδην.
(adj.), ἄφθονος, ἐπαρκής, ἐξαρκής [plenty].
enough, it is, ἀρκεῖ, ἐξαρκεῖ, ἄλις ἐστίν, οὐ σπάνις.
enquire, πυθέσθαι, ἱστορέω [ask].
enrage, ἐξοργίζειν, ἐμβαλεῖν ὀργήν, ἐξαγρίαίνειν.
enrich, πλουτίζειν, αὐξάνειν.
enslave, δουλοῦν, δεσμωτὸν ἄγειν, ἑλεῖν.
enter, εἰσιέναι, ἐσελθεῖν, εἰσέρχομαι, εἰσβαίνειν, ἐπιέναι.
enterprise, πεῖρα, ἔργον, ἐγχείρημα.
entertain, ἑστιᾶν, ξενίζειν -εσθαι, σύνδειπνον ποιεῖν.
met. τρέφω.
entice, ἐφέλκειν -εσθαι, ἐπαγειν.
entire, ὅλος, πᾶς, ἅπᾶς, σύμπας, παντελής.
entrails, σπλάγχνα n. plur.
entrance, εἴσοδος (f.).
entreat, λῑ́παρεῖν, λίσσομαι, ἱκετεύειν (ῐ), ἱκνοῦμαι, δεῖσθαι, αἰτεῖν, ἐξαιτεῖν -εῖσθαι, εὔχομαι(ἐπ-) [κελεύω, ask, pray].
entrust, πιστεύω, ἐπιτρέπω.
enviable, ζήλωτος, μᾰκᾰ́ρ [happy].
envy (s.), (in bad sense), φθόνος.
(in good sense), ζῆλος.
envy (v.) (in bad sense), φθονεῖν, ἐπιφθόνως ἔχειν.
(in good sense), ζηλοῦν.
equal, ἴσος, ὅμοιος, ἰσόρροπος, οὐχ ἧσσων.
equally, ἐξ ἴσου, ὁμοια, ἴσα, ἴσως, ὁμοίως.
ere, πρίν [before].
erect (v.), ὀρθοῦν (ἐξ-, ἀν-, κατ-,), ἱστάναι (ἀν- καθ-), ἐξαίρω.
(adj.), ὀρθός, ὄρθιος.
err, ἁμαρτάνω (ἐξ-), σφάλλομαι, ἔψευσμαι [ignorance, sin].
error, ἁμαρτία, ἄγνοια, πταῖσμα, πλᾰ́νος, πλᾰ́νη.
erst, ποτέ, πρίν, πᾰ́λαι [ancient].
escape (v.), φεύγειν (ἐκ-), σώζεσθαι (ἐκ-) οἴχομαι φῠ́γών.
— notice, λανθάνω (λήθω rare).
escape (s.), φυγή.
met., μηχάνη, ἄκος, ἄσις [cure, remedy].
escort (v.), πέμπειν (προ-) [conduct, lead].
especially, κάρτᾰ, μᾰ́λᾰ [ἔξοχος].
espouse, γαμεῖν [marry].
establish, ἱστάναι (καθ-), ἱδρύω, βεβαιοῦν [κυρίως ἔχειν].
estate (condition), τάξις, ἀξία, ἄξίωμα, τῑμή.
esteem (think), νομίζω, ἡγεῖσθαι, ἔχειν, ποιεῖσθαι [consider].
(value), τῑμᾶν, φῐ́λεῖν, ἀξιοῦν [honour, regard].
eternal, ἄφθαρτος, αἰώνιος, ἀθάνατος(ᾱ).
of memory, ἀείμνηστος.
even (adv.), καί (not even, οὐδέ),
(adj.), (smooth, level), λεῖος, ψῑλός.
evening, ἑσπέρᾱ, νύξ, ἡλίου δῦσις.
event, συμφορά, τέλος (n.). τῠ́χη.
ever, ποτέ.
always, ἀεί (ᾱ ᾰ) αἰεί, αἰέν.
everlasting [eternal].
every, πᾶς, ἕκαστος, πᾶς τις [οὐκ ἔστιν ὅστις οὐ].
everywhere, πάντη, παντᾰχοῦ, παντᾰχῆ.
evident, δῆλος, ἐμφᾰνής [clear].
evidently, σᾰφῶς.
evil, κακός, μοχθηρός, πονηρός, φαῦλος, αἰσχρός, κάκιστος, ἀνόσιος, δυσσεβής, ἔκδῐκος [bad, ill].
exact (v.), ἐκπράσσω, λᾰ́βεῖν, πράσσομαι, πράσσω [punish].
(adj.), ἀκρῑβής.
exalt, αἴρω, ἐπαίρω, ἐξογκοῦν, αὐξᾰ́νειν [erect].
exalted, ὑψηλός, μέγας, λαμπρός, σεμνός.
examine, σκοπεῖν, διᾱγνῶναι, ἐξερευνᾶν, ἐξετάζειν, περισκοπεῖν.
example, σημεῖον.
exasperate, παροξύνω [enrage, anger].
exceed, ὑπερβαίνειν, ὑπερβάλλειν, περισσεύειν [ὑπερβολή].
exceeding, περισσός.
exceedingly, περισσά, λίᾱν (ῐ ῑ), ἄγαν, σφόδρα, κάρτᾰ, δεινῶς.

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excel, προὔχειν, ὑπερφέρειν, ἀριστεύειν, νῑκᾶν [ὑπέρτερος].
excellent, ἄριστος, βέλτιστος, λῷστος, ἄμεμπτος, ἔξοχος, ἐκπρεπής.
except, πλήν, εἰ μή.
(prep.), πλήν, χωρίς, ἄνευ, ἐκτός, παρά.
excess, ὑπερβολή, κόρος.
excessive, περισσός, δεινός, μέγιστος, πλεῖστος, βᾰρύς.
exchange (v.), ἀμείβειν (ἀντ-), ἀλλάσσειν (-εσθαι).
exchange (s.), ἀμοιβή, ἄποινᾰ (n. pl.), ἀντίποινᾰ (n. pl.).
excite, κῑνεῖν, τᾰράσσειν, ἐπαίρειν, ἐγείρειν [παροξύνειν, ἐξοργίζειν, πτοεῖν].
exclaim, βοᾶν, φθέγγεσθαι [cry, speak].
exclude, ἐκκλείειν, ἐξείργειν, ἐξελαύνειν [shut, close].
excuse (v.), παραιτεῖσθαι, καλλύνειν.
(s.), συγγνώμη, πρόφᾶσις.
execute, τελεῖν, ποιεῖν, περαίνειν, πράσσειν, ἐργάζεσθαι, ἀνῡ́τειν [do, accomplish].
exempt, ἄμοιρος, ἐλεύθερος, ἀπαλλᾰγείς.
exercise, ἀσκεῖν [use, practise, employ].
exhaust, ἐξαντλεῖν, ἀνᾰλίσκειν (ἐξ-).
exhort, παραινεῖν, κελεύειν, νουθετεῖν.
exile (s.) (the state of), φῡγή.
(man in), φῡγᾶς, ἐκπεσών πάτρας.
exile (v.), ἐξέλαύνω, ἐκβάλλω, ἐξορίζω.
(am exiled, φεύγω, ἐκπίπτω).
expect, καρᾰδοκεῖν, ἐλπίζειν, προσδοκᾶν, προσδέχεσθαι, ἐκδέχεσθαι.
expedient, χρήσῐμος, σύμφορος [συμφέρει].
expedition, στρατεία, ὁδός, στόλος.
expel, ἐκβάλλω, ἐξελαύνω.
expense, δαπᾰ́νη, τρῐβή.
experience (v.), πάσχειν, χρῆσθαι.
(s.), ἐμπειρία.
experiment, πεῖρα.
expiate, λύειν, δῐ́κην δοῦναι.
explain, σᾰφηνίζω, σημαίνω, ἐξηγεῖσθαι, δηλοῦν, φαίνειν, φράζειν.
exploit, ἔργον [achievement].
explore [examine].
expose, ἐκτίθημι, ἐκβάλλειν, φαίνω [shew, reveal, betray].
expressly, σᾰφῶς.
extend, τείνω and compds.
exterior (ἔξω, ἐκτός, ἔξωθεν, adverbs).
extinguish, σβέννυμι (κατα-).
extreme, ἔσχατος, ὕστατος [or use superl. adjectives].
exult, χαίρω, αὐχεῖν, ἀγάλλομαι.
(exult over, γελᾶν ἐπί, ἐφυβρίζω, ἐγγελῶ).
eye, ὀφθαλμός, ὄμμα (n.), κόρη, αὐγή, βλέφαρον [ὄσσων -οις, ὀμμάτων κύκλοι].

F

fable, μῦθος, λόγος.
face, ὄμμα, πρόσωπον, ὄψις.
to one's face, κατ' ὀφθαλμούς.
fact, ἔργον.
faction, στᾰ́σις, ἔρις [ἐγγενὴς Ἄρης].
fade, φθῐνω, μαραίνομαι, ἀπανθεῖν.
fail, ἁμαρτάνω, ἐκλείπω, λείπομαι, σφάλλομαι, οὐ τυγχάνω.
faint, (adj.) ἀσθενής, (met.) ἄθυμος, ἄτολμος.
(v.), ἀσθενεῖν, προλείπειν, ἐκλείπειν.
(met., ἀθῡμεῖν, despair, fear.)
fair (beautiful), κᾰλός, εὐπρόσωπος, λαμπρός.
(of weather), εὔδιος, καλός.
(just), δῐκαῖος, ἔνδικος.
faith, πίστῐς.
faithful, πιστός, χρηστός, ἀγαθός.
faithless, ἄπιστος, κακός.
faithlessness, ἀπιστία.
fall, πίπτω, σφάλλομαι, ἐρείπομαι.
em fallen, πέπτωκα, ὄλωλα, οἴχομαι, κεῖμαι.
false, ψευδής, ἐψευσμένος, κίβδηλος. ὑπόβλητος, πλαστός.
falsehood, ψεῦδος (n.), ψῦθος (n.).
falter, ὀκνεῖν [fear].
fame, δόξα, κλέος (n.), εὔκλειᾰ, ἔπαινος, εὐδοξίᾱ.
familiar, συνήθης, οἰκεῖος.
family, γένος (n.).

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famine, λῑμός.
famous, εὐκλεής, κλεινός, ἔνδοξος, λαμπρός, οὐκ ἄδοξος.
fancy (s.), δόξᾰ.
far, πρόσω, ἄπωθεν, ἄποπτος (adj.), μᾰκράν.
(with comparatives, πολύ, πολλῷ.)
(as far as, ὅσον ἐπί.)
fare (ill or well), πράσσειν, πάσχειν.
fare (food), σῖτος, βορά, τροφή.
farewell, χαῖρε.
bid —, χαίρειν λέγω.
fast (adj.), τᾰχύς, ὀξύς [quick, swift].
fasten, δεῖν, ἐφάπτειν, συνάπτειν, πήγνυμι.
(with nails), προσηλοῦν, προσπασσᾰλεύειν.
fatal, ὀλέθριος, εἱμαρμένος, καίριος.
fate, μοῖρᾰ, ἀναγκή, μόρος, τῠ́χη, πότμος, τὸ πεπρωμένον, ἃ πέπρωται [destiny, lot].
fated (it is), δεῖ, πέπρωται.
father, πᾰ̆τήρ, γονεύς, γεννήτωρ, ὁ φύσας [οἱ τεκόντες].
fatherland, πᾰ̆τρᾱ́, πατρίς, πατρῴα γῆ, πόλις.
fault, ἁμαρτία [error, sin].
favour (s.), χᾰ́ρῐς, εὔνοια.
(v.), εὖ φρονεῖν, χαρίζομαι, εὖ νοεῖν, εὖ δρᾶν.
favourable, εὐμενής, εὔνους, φίλος, πρευμενής, ἵλεως (ῑ), πρόφρων.
fawn, νεβρός.
fear (s.), φόβος, δεῖμα, τᾰ́ραγμα (n.), δέος (n.), τάρβος (n.).
(v.), φοβεῖσθαι, δέδοικα, ταρβεῖν, τρέσαι, τρομεῖν, δειμαίνω, ὀκνεῖν, πτοεῖσθαι, φρίσσειν, ἐκπλᾰγῆναι, ἀθῡμεῖν.
fearful, δεινός [dreadful, terrible]; [trembling], τρομερός.
fearless, ἄφοβος, ἀταρβής, ἀδείμαντος.
feast (festival), ἑορτή.
(dinner), δεῖπνον, τράπεζα, δαῖς.
feast (v.), ἑστιᾶν, δαίνυμι.
feaster, δαιτᾰλεύς.
feat, ἔργον, πρᾶγμᾰ̆ (n.).
feather, πτέρον.
feathered, πτερωτός, εὔπτερος.
fee, μισθός.
feeble, ἀσθενής.
feed, φέρβω, βόσκω, τρέφω, ἀτάλλω [ποιμαίνω, νέμω].
— intr., νέμομαι.
feel (touch), ψαύω.
(perceive), αἰσθάνομαι, εἰδέναι, ὁρᾶν, πάσχειν.
feign, δοκεῖν.
fellow, κοινωνός, ἑταῖρος, σύζυξ, σύζυγος [compds. with συν-].
female, θῆλυς.
fence (v.), ἀποφάργνυμι, φράσσειν, φῠλάσσειν, εἴργειν
(s.), ἕρκος (n.).
fertile, εὔκαρπος, ἄφθονος.
festival, ἑορτή, πανήγῡρις.
fetch, κομίζω (bring).
— out, ἐκπέμπομαι.
fetter, δεσμός, πέδη.
feud, στᾰ́σις [strife].
fever, νόσος.
few, παῦρος, βαιός, ὀλίγος.
fickle, ἀστάθμητος, οὐ βέβαιος, σφαλερός.
field, ἀγρός, λειμών, γῦ́ης, ἄρουρα, γῆ.
(*battle-field*, omit 'field.')
fiend, δαίμων, Ἐρῑνύς, ἄτη.
fierce, ἄγριος, ὠμός, ἠγριωμένος (ἀπ-) [cruel].
fiery, ἔμπυρος, αἴθων, πυρφόρος, θερμός.
fifty, πεντήκοντα.
fight (v.), μᾰ́χομαι, ἐρίζομαι, ἀγωνίζεσθαι, δῐχοστατεῖν, ἀμιλλᾶσθαι, ἐς χεῖρας ἐλθεῖν, συμβάλλειν [derivatives in -μαχεῖν].
(s.), μάχη, σύστᾰσις, ἀγών, Ἄρης [battle, strife] (ᾰ in all).
figure, σχῆμα (n.), εἶδος (n.), μόρφη.
fill, πληροῦν, πίμπλημι (ἐμ-, ἐκ-), μεστὸν ποιεῖν.
be filled, γέμειν.
finally, τέλος (adv.) [ῦ́στατος].
find, εὑρίσκω [ἐξ-], ἐντυγχᾰ́νω, ἐμπίπτω, λαμβάνω.
(learn), αἰσθάνομαι, μανθάνω.
fine (s.), ζημία.
fine (adj.), λεπτός, ἁβρός, κᾰλός [fair, beautiful, dainty].
[fine talk, σεμνὰ ἔπη, κομψεύειν].
finger, δάκτῠλος [χείρ].

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finish, περαίνειν, παύειν, τελευτᾶν [accomplish, end].
fir, πευκή, πίτυς.
fire, πῦρ, φλόξ, καῦμα [καίειν, πυρπολεῖν].
fire-side, ἑστία.
firm, ἀκίνητος(ῑ), ἀσφαλής, βέβαιος, ἔμπεδος, πύκνός.
be firm, θαρσεῖν.
make —, βεβαίωω.
first (adj.), πρῶτος, πρώτιστος.
(adv.), πρῶτον, πρῶτα.
(at first, τὸ πρῶτον.)
fish, ἰχθύς.
fist, πυγμή.
fit (adj.), ἑτοῖμος, πρέπων, προσήκων, καίριος, ἄξιος.
(to think fit, ἀξιοῦν.)
fit (v.), ἁρμόζω(ἐφ-), συμμετρεῖν.
five, πέντε.
fix (v.), πήγνυμι (ἐμ-), στηρίζειν, προσάπτειν [fasten].
fixed, βέβαιος [firm].
flame, φλόξ, πῦρ.
flanks (of a horse, etc.), λαγών.
flash (v.), ἀστράπτω, στίλβω.
flat, πλατύς.
flatter, θωπεύειν, ἀρέσκειν.
flattery, θώπευμα.
flee, φεύγειν, οἴχεσθαι (ἀπ-), ἀπιέναι, τρεπέσθαι, σκεδασθῆναι [φροῦδος].
fleece, πόκος.
fleet (s.), στόλος.
fleeting, βραχύς, σφαλερός, πτερωτός.
flesh, σάρξ, σῶμα.
flight, φυγή.
(of birds), ὁρμή, κέλευθος.
fling, βάλλω, ῥίπτω, ἵημι [throw].
flint, λίθος, πέτρα.
flock, ποίμνιον, ποίμνη, ἀγελή(ᾰ).
met. πλῆθος, σύλλογος [assembly, crowd].
flood, πλημμυρίς, κλύδων, κλυδώνιον [sea, river].
flourish, ἀνθεῖν, ἀκμάζειν, θάλλειν.
met. καλῶς ἔχειν.
flow (v.), ῥεῖν, φέρεσθαι, λείβεσθαι.
flow (s.), ῥοή, ῥοῦς, ῥεῦμα.
flower, ἄνθος (n.), κᾶλυξ.
flute, αὐλός.
flutter (intr.), πτοοῦμαι, ταράσσομαι, [fear].
fly (as a bird), πέτεσθαι, αἴρομαι.
(flee), φεύγω, ἀπιέναι, οἴχομαι φύγων [flee].
foal, πῶλος.
foe, ἐχθρός, πολέμιος, δυσμενής, δήϊος, ἐνάντιος.
fog, νύξ, σκότος.
foil, σφάλλω, βλάπτω [νῑκᾶν, κρατεῖν].
fold (v.), πτύσσειν, περιπλέκειν.
folk, δῆμος [people, crowd].
follow, ἀκολουθεῖν(ᾰ), ἕπεσθαι, μετιέναι, μετέρχομαι [attend, pursue].
follower, ἑταῖρος, ὀπᾱδός, σύμμαχος.
folly, [talk foolishly, ληρεῖν]
fond [love].
food, βορά, τροφή, σῖτος.
fool, μῶρος, ἄφρων, εὐήθης, οὐ σοφός, δυσμαθής, μάταιος.
foot, πούς, βᾶσις.
(on foot, πεζός, ἄνιππος.)
for, (recipient) dative simply, (duration of time) accusative simply.
(sake of), χάριν, οὕνεκα (g.), διά (a.), πρὸς χάριν.
(with a view to), ἐπί (d.), ἐς, εἰς (a.).
(instead of), ἀντί.
(emotions, *e.g.* 'for fear'), ὑπό.
for (partic.), *γάρ, ἐπεί, ὥς.
forbear [cease].
forbid, κωλύειν, ἀπειπεῖν, οὐκ ἐᾶν, εἴργειν(ἀπ-).
(God forbid! μὴ γένοιτο.)
force (s.), βία, σθένος (n.), ἰσχύς, ἀλκή, ῥώμη [ἀνάγκη].
(v.), ἀναγκάζω, βιάζομαι [compel].
forceful, βίαιος.
ford, πόρος.
forebode (tr.), θεσπίζω, σημαίνω, δηλοῦν.
foreign, βάρβαρος, ἀλλότριος.
foreigner, ξένος.
foresee, προσκοπεῖν, μαντεύεσθαι, ὁρᾶν, προειδέναι.
forestall, φθάνω.
foretell, προειπεῖν [forebode].
forethought, προμηθία, πρόνοια.
forfeit, ζημία.
forge (v.) (metal), χαλκεύειν.

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forge (lies, etc.), πλάσσειν.
forged, κίβδηλος [false].
forget, λανθάνεσθαι, λήθομαι, ἀμνησθαι.
στεῖν, ἀμνημονεῖν, λήθην ποιεῖ-
forgetful, ἀμνήμων.
forgetfulness, λήθη, ἀμνηστία.
forgive, συγγιγνώσκειν, συγγνώμην ἔχειν, σύγγνοιᾶν ἴσχειν, ἀφιέναι, λύειν.
forgiveness, συγγνώμη, σύγγνοια.
forgotten, ἀμνήμων.
forlorn, ἔρημος, δύσελπις, ὀρφᾰνός.
form (s.), σχῆμα (n.), μορφή, εἶδος (n.), τῦπος, ὄψις.
form (v.), πλάσσειν, ποιεῖν [make].
former, πρότερος [πρίν, πρόσθε(ν), ἔμπροσθεν].
formerly, πρίν, ποτέ, παλαι, πρόσθε(ν).
fort, fortress, τείχος (n.), τείχισμα, ἔρῦμα.
fortitude, θάρσος (n.) [courage].
fortunate, εὐτῠχής, εὐδαίμων, ὄλβιος, μακᾰρ [εὐτῠχεῖν, εὖ πράσσειν].
(of things,) δεξιός, αἴσιος, εὐτυχής, εὐπετής [καλῶς ἔχειν, εὖ πίπτειν].
fortune, τυχη, λᾶχος (n.), μοῖρα.
(good), εὐπραξία, ὄλβος.
forward, πρόσω, περαιτέρω, ἐς τοῦμπροσθεν [verbs compd. with προ-].
[forwards ! χώρει, πρόβαινε, ἴθι.]
foul, αἰσχρός, κακός, στυγνός, μῐᾰρὸς, φαῦλος, φλαῦρος.
(of weather), σκυθρωπὸν ἦαρ, χειμών [storm].
found, ἱδρῦειν, κατοικίζειν, κτίζειν.
foundation, κρηπίς(ῑ), βᾶσις.
founder (s.), ἀρχηγός, ἀρχηγέτης.
founder (v.) (of a ship), ποντίζεσθαι, ὀλωλέναι, ἠφάνισμαι, -θην.
fountain, πηγή, κρήνη, νᾶμᾰ (n.) [stream].
four, τέσσᾰρες ; -times, τετρᾰκις.
fourth, τέταρτος.
fowl, ὄρνῑς, πτηνόν.
fox, ἀλώπηξ (met. κῐνᾰδος n.).
fragrant, εὐώδης.
frail, ἀσθενής, βραχῦς.
frame (v.) [form, make].
fraud, ἄπατη, δόλος, ψεῦδος (n.), πανουργίᾱ.
fray, μᾰχή [strife].
free (adj.), ἐλεύθερος, ἀπαλλαχθείς, ἄμοιρος [ἐκτὸς ὢν κακοῦ].
free (v.), λύειν, ἀπαλλάσσειν, ἀφιέναι, ἐλευθεροῦν.
free-speech, παρρησία.
freedom, λῦσις, ἀπαλλᾰγή.
freely, ἐλευθέρως, οὐκ ἐξ ἀνάγκης.
freeze, πήγνυμι.
freight (s.), γόμος.
frequent, σῠχνός [πολύς].
frequently, πολλᾰκις, σῠχνά.
fresh, νεός, νεοχμός, ποτᾰλνιος, χλωρός, πρόσφᾰτος [ἀκμαῖος, ὡραῖος].
(cool), ψῦχρός.
fret (tr.), δᾰκνειν, τᾰρασσειν [annoy, vex].
friend, φῐλος, σῦνήθης, ἑταῖρος.
friendly, φῐλόφρων, εὐμενής, εὔνους, φῐλάνθρωπος.
friendship, ἑταιρεία, εὔνοιᾰ, εὐμένειᾰ [εἶναι φίλος].
frighten, πτοεῖν, τᾰράσσειν, ἐκπλήσσειν, φοβεῖν, θράσσειν [δεῖμα, φόβος].
from (source whence), ἀπό (g.), ἐκ (g.), παρά (g.), πρός (g.).
(emotion, *e.g.* 'from indignation'), ὑπό (g.) ; διά (a.).
front, τοῦμπροσθεν, τᾰμπροσθεν.
(face), πρόσωπον.
frost, κρῦος (n.), πᾰγος (n.).
frowning, σκυθρωπός, συνωφρῦωμένος.
frozen, κρυσταλλόπηκτος.
fruit, καρπός.
fruitful, ἔγκαρπος [fertile].
fruitless, ἄκαρπος, (met.) κενός, μάταιος, ἀνωφελής [μᾶτην].
fugitive, φῠγᾶς.
fulfil, τελεῖν [accomplish].
full, πλήρης, πλέως, μεστός, πλησθείς.
(complete), τέλειος.
fully, παντελῶς, κάρτᾰ, πᾶνῠ, τὸ πᾶν.
funeral, ταφος, κτέρισμα, ἐκφορά, ταφαί.
funeral-pile, πῦρά.

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furnish, σκευάζειν (τερα-, κατα-), παρέχειν, πορίζειν, δοῦναι.
furrow, αὖλαξ [χἀράσσειν].
further (beyond), περαιτέρω, πέρα, πέραν.
(in addition), πρὸς τούτοις, ἔτϊ.
(more) adj., πλέων, πλείων.
furthest, ἔσχατος (προσώτατα, adv.).
fury, λύσσᾱ, ὀργή [anger].
future, μέλλων [future generations, οἱ μεθύστερον].
the —, τὸ λοιπόν, τοὐπίλοιπον, τοὔπειτα, τὸ μέλλον.

G

gain (s.), κέρδος, λῆμμα (n.), εὕρημα (n.) [ἔρμαιον].
gain (s.), εὕρισκω, κερδαίνω, κτᾶσθαι. λαμβάνειν, τυγχάνειν [προσγιγνέται].
gait, βᾶσις [σχῆμα (n.)].
gale, πνεῦμα (n.), πνοή, θύελλα [wind, storm].
gallant (brave), ἀγαθός (ᾱ), ἐσθλός, εὔτολμος, ἄριστος.
galley, ναῦς, σκᾶφος (n.) [ship].
game (caught by hunters) (s.), ἄγρᾱ, θήρα, θήρευμα (n.), ἄγρευμα (n.).
garb, στολή, ἐσθής [dress].
garden, κῆπος.
garland, στέφος (n.), στέμμα (n.).
garments [garb, dress].
gash, τραῦμᾰ (n.), πληγή.
gasp, ἐκφυσᾶν, ἐκπνεῖν.
gate, πύλη (and plur.), πῦλών.
gather, συλλέγειν, ἀγείρειν, ἀθροίζειν.
gathering, συλλογή [assembly].
gay (bright), λαμπρός.
gaze, εἰσορᾶν, εἰσαθρεῖν, λεύσσειν [see].
gem, λίθος (f.).
general (adj.), κοινός, πάνδημος, πανδήμιος.
(s.), στρᾰτηγός, στρατηλᾰ́της, ἡγέμων [leader].
generate, φύω, τίκτω, γεννᾶν.
generation (age), αἰών [future].
(offspring), βλάστημᾰ (n.), γένος (n.) [descendants].
generous, γενναῖος, ἐλεύθερος, πρευμενής, εὐγενής.
genius (guardian-spirit), δαίμων.
gentle (well-born), εὐγενής.
(kindly), πρᾶος, ἥμερος, ἤπιος, ἥσυχος, ἡσυχαῖος, μαλθᾰκός.
gentleness, εὐμένειᾰ.
get, λαμβάνειν, σχεῖν (κατα-), δέχεσθαι, ἄρνυσθαι, λαγχάνειν, εὑρεῖν, κτᾶσθαι, τυγχᾰ́νειν (g.), κερδαίνειν [γίγνεταί μοι].
ghastly, ὠχρός, χλωρός.
ghost, φάσμᾰ (n.), εἴδωλον, σκῐ́ᾱ.
giant, γίγᾱς.
gift, δῶρον, δόσῐς, γέρᾱς, δώρημα (n.), δωρεᾱ́.
gilded (met.), λαμπρός.
gird, ζώννυμι.
girded, girt, ἐζωσμένος, εὐστᾰλής, εὔστολος.
girdle, ζώνη, ζωστήρ.
girl, παρθένος (f.), νεανῖς, κόρη, παῖς (f.).
give, δοῦναι and compds., παρέχειν, νέμειν, δωρεῖσθαι.
giver, δοτήρ.
glad, εὔθυμος, περῐχᾰ́ρής, χαίρων [happy].
(of things), τερπνός, ἡδύς.
glad, am, ἥδομαι, χαίρω, τέρπομαι, εὐφραίνομαι.
gladden, εὐφραίνω, τέρπω.
gladly, ἀσμένως, ἡδέως [χαιρω or ἥδομαι, with participle].
glance [eye, look].
glide, ῥεῖν (and compds.), ἕρπω.
glitter, λάμπειν, στίλβω.
gloomy, σκότεινος, ἄμαυρός, κελαινός, συννεφής, μέλας.
(met.), στυγνός, σκῠθρωπός, ἀτερπής.
glorious, εὐκλεής, ἔνδοξος, λαμπρός, κλεινός.
glory, δόξᾰ, κλέος (n.), εὔκλειᾰ, κῦδος (n.), ἔπαινος, εὐδοξία.
glow (v.), θερμαίνομαι, θάλπομαι.
glowing, θερμός, ἔμπυρος.
glut, μεστοῦν, πίμπλημι.
go, ἔρχομαι, ἰέναι, βαίνειν, ὁρμᾶσθαι, στέλλομαι, πορεύομαι, χωρεῖν, ἀπολχομαι.
to and fro, φοιτᾶν.
[approach, depart, enter, retire, return.]

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goad (s.), *κέντρον*.
(v.), *κεντεῖν*.
goal, *τέλος* (n.), *τέρμα* (n.) [*σκοπός*].
goat, *αἴξ*, *χίμαιρα*.
god, *θεός*, *δαίμων* [*Ζεῦς*, *μοῖρα*, *πότμος*.]
gold, *χρυσός* [*χρήματα*, *πλοῦτος*].
golden, *χρῡσέος*, *χρυσοῦς*.
(of hair), *ξανθός*.
gone, am, *φροῦδός εἰμι*, *οἴχομαι* (*ἀπ-*), *ἀπεῖναι*.
good, *ἐσθλός*, *ἀγᾰθός*, *χρηστός*, *κᾰλός*. *εὐγένης*, *γενναῖος*, *εὐσεβής*, *πιστός*, *ἄριστος*, *βέλτιστος* [*τὸ συμφέρον*].
goodly, *κᾰλός*.
good-will, *εὔνοιᾰ*, *προθῡμίᾰ*.
govern, *ἄρχω*, *εὐθῡνω* [rule].
government, *ἀρχή*, *κρᾰ́τος* (n.), *σκῆπτρα* (n. pl.), *θρόνοι*, *σκηπτουχίᾰ*.
governor [chief, king].
grace, *χᾰ́ρῐς*.
gracious, *ἵλεως*, *εὐμενής*, *πρευμενής*, *πρᾶος*, *πρόφρων*.
grand, *σεμνός*, *ὑψηλός*, *μέγας*.
grandfather, *πάππος*.
grant (v.), *συγχωρεῖν*, *διδόναι*, *χαρίζομαι*, *νέμω*, *ἐᾶν*, *ἐφίεσθαι*.
(s.), *δώρημα* [gift].
grapes, *βότρῡς*.
grapple with, grasp, *λαμβάνεσθαι*, *ἔχεσθαι*, *ἀντέχεσθαι*, *ἁρπάζω*, *μάρπτω* (*συμ-*).
grass, *λειμώνων χλόη*, or *χλόη* simply.
grateful, am, *χάριν οἶδα*.
gratify, *χᾰρίζομαι* [gladden, please].
grave (adj.), *σεμνός*.
(s.), *τᾰ́φος*, *τύμβος*, *σῆμα* (n.), *θήκη*, *σηκός* (n.).
gray, *λευκός*, *πολιός*.
graze (v.) (feed), *ποιμαίνειν*, *βόσκειν*, *τρέφειν*.
(touch), *ψαύειν*.
great, *μέγᾰς*, *μακρός*, *πολύς*, *εὐρύς*.
very —, *μέγιστος*, *ὑπεροπλῠ́ης*, *περισσός*.
greatly, *μᾰ́λᾰ*, *κάρτᾰ*, *πᾰ́νῠ́*.
greatness, *πλῆθος* (n.), *βᾰ́θος* (n.) [power, might].
greedy, *λάβρος*, *πάμφᾰγος*.
Greek, a, *Ἕλλην*.
green, *χλωρός*, *εὐθᾰλής*.
greet, *ἀσπάζομαι*, *χαίρειν λέγω* or *κελεύω*.
grey, *λευκός*.
grief, *ἄλγος*, *λύπη*, *πένθος*, *ἄχος* (*α*), *ἀλγηδών*, *φροντῐ́ς*.
grieve (tr.), *ἀνῐᾶν*(*ᾰ*), *ἀλγύνειν*, *βᾰρύνειν*, *λύπεῖν*.
(intr.), passives of the above, and *ἀλγεῖν*, *στένειν*, *πενθεῖν*.
grievous, *βαρῠ́ς*, *πῐκρός*, *χᾰλεπός*, *λῡπηρός*, *δυσχερής*, *ἐπαχθής*, *δῠ́σοιστος*, *δυσφόρητος*.
grind, *τρίβω* (*συν-*) [grind teeth, *πρίω*].
grip [grasp].
groan, *στένειν*, *στενάζειν* [lament].
ground, *γῆ*, *πέδον*, *γαῖα* [earth].
on the —, *χᾰ́μαι* (adv.).
grow (tr.), *τρέφω*, *φῠ́ω* or *φύω*.
(intr.), *βλαστᾰ́νω*, *φύεσθαι*, *τρέφεσθαι*, *αὐξᾰ́νεσθαι*, *γίγνεσθαι*, *πέφῡκα*.
guard (v.), *τηρεῖν*, *φῡλάσσειν*, *σώζειν* (*ἐκ-*).
(s.), *φῠ́λαξ*, *φρουρός* (garrison, *φρουρά*).
guess, *εἰκάζω*, *τεκμαίρομαι*, *δοκῶ*.
guest, *ξένος*.
(at banquet), *σύνδειπνος*, *συμπότης*, *δαιτᾰλεύς*.
guide (v.), *ἄγειν*, *ἡγεῖσθαι*, *πέμπειν*, *εὐθύνειν*.
(s.), *ἡγεμών*, *ἄγωγός*, *εὐθυντήρ*, *πομπός*.
guile, *δόλος*, *ἀπιστίᾰ*.
guilt, *αἰτίᾰ*, *ἁμαρτίᾰ*, (of blood, etc., *μῦσος* (n.), *μίασμα*).
guiltless, *ἀναίτιος*, *κᾰθᾰ́ρός*, *ἀβλᾰβής*, *ἀθῷος*.
guilty, *αἴτιος*, *ὑπαίτιος*, *ἀδικῶν* [*ὀφλισκάνω*].
gush, *ῥεῖν*, *ἐκρᾰγῆναι*.

H

habit, *νόμος* [accustom].
habitation, *ἕδρᾰ*, *οἴκησις* [home].
hag, *γραῦς*.
hail (s.), *χᾰ́λαζα*.
hail! *χαῖρε*.
hair, *θρίξ*, *χαιτή*, *κόμη* [*πλοκᾰμός*, *βόστρῡχος*].
hairy, *δᾱσῠ́ς*.

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half, ἥμῐσυς.
hall, δῶμα (n.), μέλαθρον, δόμοι.
halt (hesitate), ὀκνεῖν.
(stop, tr.), παύω, ἵστημι.
hand, χείρ, δεξιά [arm].
at —, πρόχειρος [near].
handle (v.), νέμειν, ἔχειν ἐν χερσί.
hang (tr.), κρεμάννυμι, ἀρτᾶν.
hang on (intr.), [cleave to].
happen, γίγνομαι, τυγχάνω, συμβαίνει.
happiness, ὄλβος, εὐπραξία.
happy, εὐτυχής, εὐδαίμων, μάκαρ, ὄλβιος, [χαίρω, ἥδομαι].
harass, τᾰράσσω [grieve, annoy].
harbour, λῐμήν, ὅρμος, νεώρῐα n. plur.
harbourless, ἄνορμος, δύσορμος.
hard, σκληρός, περισκελής.
(met.) δυσχερής, χαλεπός, δύσοιστος, δυσφόρητος [difficult, severe].
hard by [near].
hardly, μόλις, σχολῇ.
hardship, κᾰκά n. plur. [misfortune].
hare, λᾰγώς.
harm (s.), βλάβη, κακόν, ζημία.
harm (v.), βλάπτειν, ἀδῐκεῖν [grieve].
harmless, ἀβλᾰβής, ἀσῐνής, ἀθῷος.
harmonious, σύμφωνος, ἐμμελής, σύμμετρος [συνᾴδειν].
harp, λῠ́ρα.
harsh, τρᾰχῠ́ς, δῠσάλγητος [severe].
harvest, ὀπώρα, καρπός, [θέρος n.].
haste (s.), τᾰ́χος, σπουδή.
in —, ὡς τάχιστα, ὡς τάχος, σὺν τάχει.
haste (v.), ἐγκονεῖν, σπεύδειν, ἐπείγεσθαι, τᾰχῠ́νειν [φθάνειν].
hasty, τᾰχῠ́ς, ὀξῠ́ς, ἄοκνος.
hate, μισεῖν, στῠγεῖν (ἀπο-), ἐχθαίρειν (ἀπ-), δυσχεραίνειν, ἀποπτύειν, δυσμενῆς εἶναι.
hateful, ἐχθρός, ἀπεχθής, δυσφῐλής, στυγνός, ἀπόπτυστος.
hatred, μῖσος (n.), ἔχθος (n.), ἔχθρᾱ, δυσμένεια, στῦγος (n).
haughty, σεμνός, ὑπέρφρων [proud].
haunt, νέμειν, οἰκεῖν, ἔχειν [inhabit].
have, ἔχειν (κατ-), ἴσχειν (κατ-), κτῶμαι (perfect) [ἔστι μοί, τρέφειν].
have to do, δεῖ, χρή [must].
haven [harbour].
hazard (s.), τῠ́χη [chance].
he, οὗτος, ὅδε, ἐκεῖνος, κεῖνος, ὁ(δέ) (often omitted).
head (of body), κᾶρα, κεφᾰλή.
(of troops, etc.), [chief, leader].
headland, ἄκρᾱ.
heal, ἰᾶσθαι (ῑ̆), ἀκεῖσθαι (ᾰ̆), ἐξᾰκεῖσθαι.
healer, ἰᾱτρός(ῑ̆).
healing (s.). ἴᾱσις(ῑ̆), ἄκος (ᾰ̆) (n.), ἄκεσμα, φάρμᾰκον.
(adj.), ἰάσιμος (ῑ̆), ἤπιος.
health [εὖ ἔχειν, καλῶς ἔχειν, 'heal, cure, disease'].
healthy, ἄνοσος, ὑγιής (ῠ̆).
heap, πλῆθος (n.), ἀθροισμός.
hear, ἀκούω, κλῠ́ω, [κτυπον δέδορκα].
(be told), πυνθάνομαι, μανθάνω.
(in return), ἀντακούω.
heart, καρδία, κέᾱρ, λῆμα, φρόνημα, φρήν, φρένες, ἦπαρ, ἦτορ, θῡμός, ψῡχή.
hearth, ἑσχᾰ́ρα, ἑστία.
heat, θάλπος (n.), καῦμα (n.).
heaven, οὐρᾱνός, πόλος, αἰθήρ, ἀήρ(α).
[by heaven, πρὸς θεῶν, ἵστω Ζεύς, θεὸς ξυνίστωρ].
heavenly, θεῖος, οὐρᾱνιος.
heavy, βᾰρῠ́ς, ἐπαχθής, ἐμβρῑθής, δεινός [grievous].
heed, pay heed to, ὥραν νέμειν, φυλάσσομαι, φροντίζω, κηδεύω, μέλειν, μέλεσθαι [attend, care].
heedless, ῥᾳθῡμος.
heedlessly, ἀφροντίστως.
height, ὕψος (n.), μῆκος (n.) [βᾰ́θος (n.)].
heir [λαγχάνω].
hell, ᾅδης, οἱ κάτω, met. Ἐρῑνύς, ἄτη(ᾰ̆) [death].
helm (rudder), οἴαξ.
helmet, κόρυς, κρᾶνος, λόφος.
helmsman, οἰᾰκοστρόφος.
help (s.), ἀρωγή, ἄρκεσις, ὠφέλειᾰ̆, βοήθεια, ὑπουργία.
(v.), βοηθεῖν, ἀμύνειν, ὠ̆φελεῖν (ἐπ-, προς-), ἀρήγειν, συμμαχεῖν, ὑπουργεῖν, ὑπηρετεῖν, βοηδρομεῖν.

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helper, *βοηθός, βοηδρόμος, ὑπηρέτης, ἄρωγός, συμπράκτωρ, συλλήπτωρ, συνεργός.*
helpless, *ἀμήχᾰνος, ἄναλκις, ἔρημος.*
hence (place), *ἐνθένδε, ἐντεῦθεν* [*αὐτόθεν*].
(accordingly), **οὖν, πρὸς ταῦτα.*
henceforward, *ἐκ τοῦδε, τἀπὸ τούτου, (ἐς) τὸ λοιπόν.*
herald, *κῆρυξ, ἄγγελος.*
herb, *χλόη, φῦτόν.*
herd, *ἀγελή, ποίμνη, νομή, ποίμνιον,* (met.) *πλῆθος* (n.), *οἱ πολλοί.*
herdsman, *βουκόλος, ποιμήν.*
here, *ἐνθάδε, ἐνταῦθα, τῇδε* [*παρεῖναι, ὅδε*].
hereafter, *αὖθις, εἶσαυθις, ἔτϊ, ἔσαυθις, ὕστερον* (*μεθ-*) [henceforward].
hereditary [*λαγχάνω*].
hero, *ἀνήρ* [*ἀριστεύω*].
heroic, *ἐσθλός* [brave].
(of deeds), *κᾶλός, λαμπρός* [*ἀριστεύειν*].
hesitate, *ὀκνεῖν, μέλλειν.*
hesitation, *ὄκνος.*
hew, *τέμνειν, κείρειν, κόπτειν, σχίζειν,* (and compds. with *συν-*).
hidden, *κρυπτός* [*λανθάνω*].
hide (s.), *δέρμα* (n.), *δέρος* (n.) *δορά.*
(v.), *κρύπτειν, κᾰλύπτειν, κεύθειν, στεγάζειν, ὑπεκτίθεσθαι, κλέπτειν* (*ἐκ*), *στέγειν* [*σῑγᾶν, σῑωπᾶν*].
hideous, *αἰσχρός* [ugly].
high, *ὑψηλός, ὑψηρεφής, ὑψιγέννητος, μακρός* [*αἰπύς*].
(proud), *σεμνός, ἐπηρμένος, ἐπαρθείς.*
high-born, *εὐγενής* [noble].
hill, *λόφος, ὄρος* (n.), *πᾶγος, κρῆμνος* [mountain].
himself (emphatic), *αὐτός.*
(reflexive), *ἑαυτόν, αὐτόν.*
hind (doe), *δορκᾰ́ς, ἔλᾰφος.*
hinder, *τοὔπισθε(ν).*
hinder (v.), *παύειν, κωλύειν, εἴργειν* (*κατ-, ἀπ-*), *ἐμποδίζειν* [stop].
hindermost, *ἔσχᾰτος.*
hindrance, *κώλῡμα* (n.), *ἐμπόδισμα* (n.).
hire (s.), *μισθός.*
(v.), *μισθοῦσθαι* [am hired, *μισθαρνεῖν*].
hiss, *σίζειν.*
history, *λόγοι.*
hit (strike), *παίω, πλήσσω, πᾰτάσσω, ἄράσσω* [strike].
(a mark), *τυγχᾰ́νω* [*ἐμπίπτω*].
hither, *δεῦρο, ὧδε, ἐνθάδε.*
hitherto, *ἐς τόδε, ἔς τὸ νῦν, ἐς τὸν νῦν χρόνον.*
ho ! *ἰού, ὦ οὗτος.*
hoard (be stingy), *φθονεῖν.*
hoarse, [*τραχεῖα φωνή, φθέγγομαι*].
hoary, *πολῑός, λευκός* : met. [*γεραιός, γέρων, ἀρχαῖος*].
hoist (sail), *αἴρειν.*
hold, *ἔχειν* (*κατ-*), *ἴσχειν* (*κατ-, ἐπ-*), *κρᾰτεῖν, νέμειν, κτῶμαι.*
(seize), *ἔχεσθαι* (*ἀντ-*), *λᾰβέσθαι* [grasp].
(think), *ἔχειν, νομίζειν, ἡγεῖσθαι* [consider].
hold ! (stop that !) *ἐπίσχες, παῦσαι.*
hold out, *καρτερεῖν, θαρσεῖν* [endure].
(extend), *προτείνειν, ἐκτείνειν.*
hole, *χάσμα* (n.), *βάραθρον* (*ᾰ̄*), *ῥυγμα* (n.), *βόθρος, σπέος* (n.) [cave].
holiday, *ἑορτή.*
hollow, *κοῖλος, κενός* [*κατασκαφής*].
(vain), *κενός, μᾶταιος.*
holy, *ἁγνός, θεῖος, εὐσεβής, ἱερός* (scanned *ῑ̄ρος*), *ἅγιος* (*ᾰ̄*), *ὅσιος,* [*ἄσῡλος*].
home, *οἶκός, οἰκίᾱ* (*ῑ̆*), *οἴκησις, δόμοι. δῶμα, μέλαθρον* [house].
at —, *οἴκοι, ἔνδον, ἔσω δόμων.*
stay at —, *οἰκουρεῖν.*
homicide, *ἀνδροκτόνος, μιαίφονος, φονεύς* [*αὐτόχειρ, αὐθέντης*].
honest, *δικαιός, πιστός, ἀγαθός* (*ᾰ̄, ᾰ̆*), *ἐσθλός,* (of things) *καλός.*
honesty, *πίστῐς.*
honey, *μέλῐ̆.*
honourable, *ἔντῑμος, κᾰλός, εὐγενής, τίμιος, ἄριστος.*
honour (s.), *τῑμή, κλέος* (n.), *κῦδος* (n.), *ἔπαινος, ἀξία, δόξα, εὐνέεια, κοσμός, γέρας* (n.).
honour (v.), *τιμᾶν, ἐπαινεῖν, σέβειν* [*γεραίρειν* with gifts].
hope (s.), *ἐλπίς.*
(v.), *ἐλπίζω, κᾰρδοκεῖν, προσδοκᾶν προσδέχεσθαι.*

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hopeful, εὔελπις, ἐλπίδος πλήρης, ἐλπίδος μεστός.
hopeless, ἀνέλπιστος, δύσελπις, ἀνελπίς (ᾰ), ἐλπίδων ἔρημος, οὐδὲν ἐλπίζων ἔτι.
horn, κέρᾱς.
horror, δεῖμα, φόβος [fear].
horse, ἵππος, πῶλος [ἅρμα, ἐλαύνειν].
horseman, ἱππεύς, ἱππηλάτης, ἱππότης.
hospitable, φίλόξενος [entertain].
host, στρᾰτός [army].
hostage, ὅμηρος [captive].
hostile, ἐχθρός, πολέμιος, δυσμενής [enemy, strife].
hot, lit. θερμός.
  met. θερμός, ὀξύς, θρασύς, ἰσχῡρός, δεινός, σφοδρός.
hound, κύων, σκύλαξ.
hour, ὥρα : met. καιρός, ἀκμή.
house, οἶκος, οἰκίᾱ, οἴκησις, στέγος (n.), στέγη, δῶμα, δόμοι, μέλαθρον.
  (family), γένος (n.) [race].
household (adj.), οἰκεῖος [τἄνδον, οἰκέται].
hover, πέτεσθαι, ποτᾶσθαι, αἰωροῦμαι, κρέμασθαι.
how? (interr.), πῶς; πῇ; τῷ τρόπῳ; πῶς πότε; πῶς δῆ; πῶς γάρ; καὶ πῶς;
how (indir.), ὅπως, ὅπῃ, ὅτῳ τρόπῳ, ᾗ.
how! (interj.), ὡς, οἷον, οἷα.
however (conjunction), ὡς ἄν, ὅπως ἄν.
how much, many, πόσος, ὁπόσος, (indir.) ὅσος, ὁπόσος.
however (partic.), ὅμως, *μέντοι, καίτοι, *γε μήν, ἀλλά, ἀλλ' οὖν.
huge, δεινός, μέγιστος, πελώριος, ὑπερφυής, θαυμαστός.
hull, σκᾰφός (n.).
human, ἀνθρώπειος, βρότειος [κατ' ἄνθρωπον]
  mortal, θνητός.
humble, τᾰπεινός, ὑφειμένος, μέτριος, φαῦλος.
hundred, ἑκατόν.
hunger, πεῖνα.
hungry, ἄσῑτος, ἀδήφᾰγος.
hungry, be, πεινῆν.
hunt (s.), θήρα, κύνηγίᾱ.
hunt (v.), θηρᾶν -ᾶσθαι, θηρεύειν, διώκειν [pursue, seek].
hunter, κυνηγέτης.
hurl, ῥίπτω, βάλλω, ἵημι [throw].
hurricane, θύελλα [storm].
hurry (v. tr.), ἐπείγειν, ὀτρύνειν, σπεύδειν.
  (intr.), ἐπείγεσθαι, σπεύδειν, ἐγκονεῖν [haste].
hurt (v.), λῡπεῖν, δάκνειν, ἀλγύνειν, ἀνιᾶν.
  (injure), ἀδικεῖν, βλάπτειν.
husband, ἀνήρ, πόσις, ὁμευνέτης.
husbandman, γεωργός.
hushed, to be, σῑγᾶν, σῑωπᾶν [σεσίγηται δόμος].
hymn, ὕμνος, ᾠδή.

I

I, ἐγώ, often ὅδε or ἡμεῖς.
ice, κρύσταλλος, πᾰ́γος.
  covered with —, κρυσταλλόπηκτος.
idea, δόξα [thought].
  I have —, δοκεῖ, ὑπῆλθέ με, παρέστη μοι.
idle, ἀργός, ῥᾳθυμος, ἀπράγμων.
  be —, ἀργεῖν, ῥᾳθῡμεῖν.
idleness, ἀργία, σχολή.
idly (lit.), ἀργῶς.
  (in vain), μᾶτην, μάταια, ἄλλως.
  talk —, ληρεῖν.
if, εἰ, ἐάν, ἤν, εἴπερ, ἤνπερ.
  oh if, εἴθε.
  — (past), εἴθε, εἴθ' ὤφελον.
ignoble (birth), ἀγεννής, ἄσημος.
  (actions), αἰσχρός.
ignominious, αἰσχρός, ἀεικής, ἀνάξιος.
ignorance, ἄγνοια, ἀπειρία.
  (want of instruction), ἀμουσία.
ignorant (not knowing), ἄπειρος, ἀΐδρις : often use ἀγνοεῖν.
  (unlearned), ἀμᾰθής, ἀπαίδευτος.
  —ly, ἀγνοίᾳ, δι' ἄγνοιαν.
ill, κακῶς, φαύλως.
  (adj.), νοσῶν [νόσος, νοσέω, κάμνω, ἀρρωστεῖν].
  (s.), κακόν [evil, sorrow, suffering].
  speak —, κακοστομεῖν, δυσφημεῖν, ὑβρίζειν.

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ill, be — treated, κακῶς πάσχειν.
ill-doer, κακοῦργος, πανοῦργος.
ill-will, δυσμένεια, δύσνοια.
illness, νόσος.
illustrious, εὐκλεής, εὔδοξος, ἔξοχος.
image, εἶδος (n.), σχῆμα, μορφή.
imagination, δόξα [thought].
imagine, νοεῖν, δοξάζειν, οἴεσθαι [think, fancy].
imitate, μιμεῖσθαι.
immeasurable, ἄμετρος.
—y, ὑπερφυῶς, λιᾶν (ῐ ῐ), ἄγαν.
immediately, εὐθύς, εὐθέως, αὐτίκα, τάχα, θᾶσσον, ὡς τάχος.
immense, ἄμετρος, ἄπειρος.
(number), ἀνήρῐθμος.
imminent, προκείμενος, ἤδη παρών.
be —, ἐφεστάναι, παρεστάναι, μέλλειν.
immortal, ἄμβροτος, ἄφθαρτος, ἀθάνατος, ἄφθῐτος.
(of memory), ἀείμνηστος.
(of things), αἰώνιος, ἄφθαρτος.
immoveable, ἀκίνητος, ἀσφαλής.
immutable, ἄτροπος.
impart (give), νέμω, παρασχεῖν, δοῦναι.
(tell), κοινοῦν.
impartial [just].
impassable, ἄβᾶτος, ἀστῐβής.
impatience [use verb].
impatient (vexed), δυσχεραίνων.
be —, δυσχεραίνω, δυσφορεῖν, ἀνιᾶσθαι.
impede, κωλύω, ἐμποδὼν εἶναι.
impediment, κώλῡμα.
impel, ἐξορμάω, ἐπαίρω.
impend (be imminent).
imperial, βᾰσῐλῐκός, τῠραννικός.
imperishable (immortal).
impetuous, ὀξύς, δεινός.
impiety, ἀσέβειᾰ.
(concr.), ἀσέβημα.
impious, ἀσεβής, δυσσεβής, ἀνόσιος.
implacable, ἄσπονδος, ἀνήκεστος.
implant, ἐμφύω.
—ed, ἔμφυτος, σύμφυτος.
implore, λίσσομαι, αἰτεῖν, λῑπαρεῖν [ask].
important, μέγας, βαρύς.
importunate, λῑπαρής, γλισχρός.
importune, λῑπαρεῖν.
impose, ἐμβαλεῖν.
impossible, ἀμήχᾰνος, ἀδῠνᾰτος, οὐχ οἷός τε.
it is —, οὐκ ἔστιν, οὐκ ἔσθ' ὅπως.
impotent, ἀσθενής.
imprecate, ἀρᾶσθαι, ἐπεύχομαι [κατ-].
imprison, δέω, καθείργω.
—ment, δεσμός, pl.
—ed, δέσμιος, δεσμώτης.
improper, ἄκαιρος, ἀεικής, ἀνάξιος.
imprudent, ἄβουλος.
impudence, ἀναίδεια.
impudent, θρᾰσύς, ἀναιδής, ἀναίσχυντος.
impulse, ὁρμή.
impunity, with, χαίρων.
impure, ἀναγνος.
impute, αἰτίαν προσάπτειν, αἰτιᾶσθαι.
in, ἐν (d.).
— case of, ἐπί (g.).
— comparison with, πρός (a.).
— consequence of, διά (a.).
— light of, ἐν μέρει (g.).
— order to, ἵνᾰ, ὡς, ὡς ἄν, ὅπως, ὅπως ἄν.
— place of, ἀντί (g.).
— proportion to, κατά (a.).
— respect of, περί (g.).
— (space of time), ἐντός (g.) or g. only.
— spite of, βίᾳ (g.).
— time of, ἐπί (g.).
— (describing means) dat.
— (describing manner), [past, dat., subst., adv.].
inaccessible, ἀπρόσβᾰτος, δύσβατος.
inane, κενός.
inasmuch as, ὡς, ἐπεί, ἐπειδή, ἐπείπερ.
inborn, ἔμφῠτος, σύμφυτος.
incense (s.), θῦος (n.), θῡμίᾱμα.
incense (v.), χολόω, παροξύνω, ἐξοργίζω, πικραίνω.
incite, παρορμάω.
incline (intr.), (scale) ῥέπω.
be —d, θέλω [πρόθῡμος].
inconstant, ἀστᾰθής, ἄπιστος.
incorruptible, ἄφθαρτος, ἄφθορος.
increase (tr.), αὐξάνω.
(intr.), αὐξάνομαι, προκόπτειν.

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incredible, ἄπιστος.
incur (peril), κινδυνεύω.
(blame), αἰτίαν ἔχειν, ὀφλεῖν.
incurable, ἀνήκεστος.
indebted, be, ὀφείλω.
(thanks), χάριν ὀφείλω.
indecent, ἀπρεπής.
indeed (concessive), μέν, μέντοι.
(affirmative), πάνυ, μάλα.
(emphatic), ἔργῳ ἀληθῶς, κάρτα.
(corrective), μὲν οὖν.
indicate, δηλόω, σημαίνω.
indifferent [just].
(unimportant), φαῦλος, εὐτελής [φροντίζω, παρ' οὐδέν].
[careless].
indignant [angry].
indignity, ὕβρισμα (n.).
indolent, ῥᾴθυμος, μεθήμων.
indulge, χαρίζομαι.
indulgent, εὐμενής, πρᾷος, συγγνώμων.
inevitable, ἄφυκτος.
inexorable, ἀτεγκτος, ἀμείλικτος, ἄκαμπτος.
inexperienced, ἄπειρος, ἄγευστος.
infamous, ἄτῑμος, δυσκλεής.
(evil), ἀνόσιος, ἄναγνος.
infamy, ἀτιμία, ὄνειδος (n.), αἶσχος (n.), λώβη.
infant, βρέφος (n.), τέκνον.
(adj.), νήπιος.
infect, χραίνω, ἀναπλῆσαι, διαφθείρω.
infection, μίασμα.
infer, εἰκάζω.
inferior, ἐλάσσων, ἧσσων, ὕστερος.
(bad), φαῦλος, εὐτελής.
infernal, νέρτερος, ὁ κάτω, οἱ νέρθε(ν), χθόνιος.
infinite, ἄπειρος, ἄμετρος, μῦριος.
infirm, ἀσθενής.
inflame (tr.), ἅπτω, ἐπιφλέγω.
—, met. παροξύνω.
inflict, ἐπιβάλλω, ἐμβάλλω [ζημιοῦν, ἀδικεῖν, δίκην λαβεῖν].
inform, δηλοῦν, σημαίνω [acquaint with, tell, learn, etc.].
ingenious, σοφός.
inglorious, ἀκλεής, ἄδοξος, δυσκλεής.
inhabit, οἰκεῖν, compd. ἔχειν.
inhabitant, ἐγχώριος, κάτοικος, οἰκήτωρ, ἀστός, πρόσχωροι [οἱ ἔνδον, ἐκεῖ, etc.].
inherit, παραλαβεῖν, δέχεσθαι [διαδοχαί].
—ance (concr.), κλῆρος, οὐσία.
(abstr.) διαδοχή pl.
inhospitable, ἄξενος, ἀπόξενος.
injure, βλάπτω, ἀδικέω, κακουργεῖν.
injury, βλάβη, ζημία, συμφορά, κακόν.
injustice, ἀδικία, τὸ μὴ δίκαιον [ἔκδικος, ἄδικος] (δῖκ).
inner, τὰ ἔνδον, ἔσω.
innocence, ἀγνότης [ἀναίτιος].
innocent, ἀναίτιος, καθαρός, ἀθῷος, ἀβλαβής.
(pure), ἁγνός.
innumerable, ἀνάριθμος, ἀνήριθμος.
insane [mad].
insatiable, ἄπληστος, ἀκόρετος, ἀκόρεστος.
inscribe, ἐγγράφειν, γράφω, compd.
inside, ἔσω, ἐντός, ἔνδον.
insight, γνώμη, φρόνησις.
insolence, ὕβρις (ῠ), θράσος (n.), ἀναίδεια.
insolent, ὑβριστής.
insomuch that, ὥστε.
inspect, ἐπισκοπεῖν.
inspired, ἔνθεος.
instant, adj. (entreating), λῑτανής [imminent].
instantly, εὐθύς, τάχα (ᾰ ᾰ) [immediately].
instead of, ἀντί (g.).
instruct, διδάσκειν [teach, tell].
instruction, παιδεία, μάθημα (n.).
instrument, μηχανή.
(met.), ἁρμή, πόρος [αἴτιος].
insult (s.), ὕβρις (ῠ), αἰκία, λωβή.
(v.), ὑβρίζω, λωβᾶσθαι, προπηλακίζω.
insurrection, στάσις.
intelligence (understanding), νοῦς, γνώμη.
(information), λόγος.
intend (wish), βούλεσθαι.
(mean), ἐννοεῖν, βουλεύειν, μέλλειν.
intent, intention, ἐπίνοια, γνώμη, βούλευμα (n.).

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intentional, ἑκών, ἑκούσιος.
—ly, ἐξ ἑκουσίας, ἑκουσίως.
intercourse, συνουσία, ὁμιλία, συνήθεια.
have —, ὁμιλεῖν, συνεῖναι [οἰκεῖος, συνηθής].
interest (the common), τὸ κοινόν, τὸ συμφέρον, ὠφέλεια.
interpret, κρίνω (dreams).
φράζω, σαφηνίζω, δηλόω, ἐξηγεῖσθαι.
interpreter, ἑρμηνεύς.
interrupt, παράσσω, κωλύω.
interval, in the, ἐν τῷ μεταξύ.
intestine, adj., (met.), οἰκεῖος, ἔνδημος, ἐγγενής.
into, εἰς (a.), (ἔσω g., sometimes).
intolerable, ἄτλητος, ἄφερτος, δύσοιστος, ἐπαχθής, οὐ φορητὸς, οὐκ ἀνεκτὸς.
introduce, εἰσάγειν.
invent, εὑρίσκειν, μηχανᾶσθαι.
investigate, ἴχνοσκοπεῖν ἐξ-, ἐξετάζω, ἰχνεύω, σκοπεῖν, ἐρευνᾶν.
invincible, ἄμαχος, ἀνίκητος.
invisible, ἀφανής, ἄδηλος.
invite (ask to come), καλέω (ᾰ), compd.
(ask to do), αἰτῶ.
involuntary, ἄκων (α), ἀκούσιος.
inward, inwardly, ἔσω [inside].
iron, σίδηρος, χαλκός.
island, νῆσος (f.).
isolate, μονόω, χωρίζω, ἐρημόω.
issue, τέλος (n.).
it, αὐτό.
ivy, κισσός.

J

javelin, ἀκόντιον (ᾰ), βέλος (n.).
jaw, γνάθος (f.), γένειον.
jealous, ὕποπτος, φθονερός, ἐπίφθονος.
be —, φθονῶ.
jealousy, φθόνος, ζῆλος.
jeopardy [danger].
jest, παιδιά, γέλως [σκώπτειν, γελᾶν, παίζειν].
jewel (lit.), λίθος (f.), κόσμος (array). (met.), κτῆμα, κέρδος (n). [τίμιος].
join (tr.), συνάπτειν, συμπῆξαι, συναρμόττειν.
join (often by compounding other verbs with σύν).
— battle, μάχην συνάπτειν, ἐς χεῖρας ἐλθεῖν, δόρατος ἐς πεῖραν μολεῖν, συμβαλεῖν Ἄρη (ᾰ).
(intr.), — in doing, κοινωνεῖν.
joining (s.), συμβολή.
joint (body), μέλος (n.), ἄρθρον.
jointly, κοινῇ, ὁμοῦ.
joke [jest].
journey (s.), πορεία, πόρος, ὁδός (f.), στόλος.
— (v.), ὁδοιπορεῖν, πορεύεσθαι.
joust, ἀγών.
jovial, εὔθῡμος, εὔφρων.
joy (s.), χαρά, χάρμᾰ, τέρψις, ἡδονή, χαρμονή, γάνος (n.).
feel —, χαίρω, εὐφραίνεσθαι, ἥδεσθαι.
give —, εὐφραίνω.
joyful, εὔθῡμος, ἄσμενος [ἡδέως].
joyless, ἀτερπής.
judge (s.), κρῑτής, δῐκασπόλος (ῐ), βραβεύς.
— (v.), κρίνω (ῐ) δικάζω, γνῶναι (δια-).
judgment, κρῖσις, γνώμη, δίκη.
jump, πηδάω, ἅλλομαι, θορεῖν compd.
just, δίκαιος, ἔνδικος (ῐ).
— (adv.), (numbers) μάλιστα.
— now, νῦν δή.
— (this, that), αὐτό (τοῦτο, ἐκεῖνο).
— (with verbs) [τυγχάνω].
justice, δίκη, τὸ ἔνδικον, τὰ δίκαια.
justly, ἐνδίκως, ἐν δίκῃ, ὀρθῶς.

K

keen (blade), ὀξύς, ὀξύστομος [sharp].
keep, ἔχω, κατασχεῖν, σώζω, φῡλάσσω.
— (cherish), τρέφω.
— (check), κατασχεῖν, εἴργειν, κωλύειν (ῡ).
— feast, ἄγειν.
— (intr.), ἔχειν (adv.), μένειν.
— back (hide), κρύπτειν, ἐκκλέπτειν.
— away (tr.), ἀπέχω.
keeper, φυλαξ.
kill, κτείνω (compd.), φονεύω, σφάζω, νοσφίζω.
—, pass., θᾰνεῖν.

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kin, *σύναιμος, συγγενής, ἐγγενής, ὁμαίμων, οἱ ἐν γένει.*
kind (s.), *γένος* (n.).
of this —, *τοιοῦτος, τοῖος, τοιόσδε.*
of what —, *οἷος, ποῖος* (int.), *ὁποῖος.*
of all — (s.), *πᾶς, παντοῖος.*
kind (adj.), *φίλος, εὔνους, εὐμενής, χρηστός, πρευμενής, ἵλεως* (ῑ̆).
kindred [kin].
king, *ἄναξ* (ᾰ̆), m.
kingdom, *ἀρχή* [*γῆ, πόλις*].
kiss (s.), *φίλημᾰ.*
(v.), *φῐλέω, κῠ́νεῖν* (*προς-*).
knee, *γόνυ.*
kneel, *γῆ θεῖναι γόνυ* [*κεῖσθαι, καθῆσθαι*].
— (met.), *προσκυνεῖν, λίσσομαι* [ask, pray].
knock (strike), *τύπτειν, παίειν, πλήσσειν.*
(door), *κόπτειν.*
[hit, break, strike, beat.]
know, *εἰδέναι, ἐπίσταμαι* (*ἐξ-*), *ἔξ-, κάτ-, σύν-* *οἰδα, γιγνώσκειν, μᾰθεῖν.* [*ἀγνοέω, λανθάνω, δῆλος, ἔχω*].
knowledge, *ἐπιστήμη, μάθησις.*
known, *γνωτός, γνωστός, δῆλος, φανερός, εὔγνωστος.*

L

labour, *πόνος, μόχθος.*
— (v.), *πονεῖν, κάμνω, μοχθεῖν.*
lack (s.), *ἔνδεια.*
— (v.), [*δεῖ*], [want, need].
lady, *γῦνή, ἄνασσα, δέσποινα.*
lake, *λίμνη.*
lame, *χωλός.*
lament (v.), *στένω, οἰμώζω, ὀδύρεσθαι, πενθεῖν.*
— (s.), *θρῆνος, οἰμωγή, στόνος, πένθος* (n.), *γόοι.*
lamp, *λαμπάς, λῦχνος, φῶς* (*φάος*).
lance, *δόρῠ* [spear].
land (s.), *χθών, γῆ, χώρᾱ.*
— (v.), *σχεῖν, ὀκέλλειν* (*ναῦν*).
language, *γλῶσσα.*
lap, *κόλπος, στῆθος* (n.).
large, *μέγας, εὐρύς, πολύς.*
lash, *παίω, μαστῐ́γόω.*
last, *ἔσχατος, ὕστερος, τελευταῖος.*
at —, *τέλος, ἐν τέλει, χρόνῳ, ποτέ, σὺν χρόνῳ.*
last (v.), *μένειν, χρονίζειν.*
late (adv.), *ὀψέ.*
be —, *ὑστερεῖν, ὑστερίζειν.*
lately, *ἄρτῐ, ἀρτίως.*
later, *ὕστερος.*
laud, *αἰνέω* compd. [praise].
laugh (s.), *γέλως.*
— (v.), *γελάω.*
laugh at, *ἐγγελάω, σκώπτειν.*
laughter, *γέλως.*
laurel, *δᾰ́φνη.*
law, *νόμος.*
lawful, *ἔννομος, νόμῐμος* [*θέμις*].
lawless, *ἄθεσμος, ἄνομος, ἔκδῐκος.*
lay (trs.), *θεῖναι, βάλλειν* compd.
— hold on, *λαβέσθαι* (g.).
lead (s.), *μόλυβδος.*
lead (v.), *ἄγειν, ἡγεῖσθαι* (= be a leader), *φέρειν.*
— away, *ἀπάγειν.*
leader, *ἡγεμών, τᾰγός, στρᾰτηλᾰ́της, στρατηγός, ἀρχηγός, ἀρχηγέτης.*
leaf, *φύλλον, φόβη.*
lean (trs.), *ἐγκλῑ́νω.*
(intr.), *κύπτω.*
leap (s.), *πήδημᾰ, ἅλμα.*
— (v.), *πηδάω, ἅλλομαι*, compd.
learn, *γνῶναι, μᾰθεῖν.*
learning, *παιδεία.*
least, *ἐλάχιστος.*
— (adv.), *ἥκιστα.*
at —, **γε, *γοῦν.*
leave (s.), permission, *συγγνώμη, ἐξουσία* [*ἐῶ, ἀφεῖναι*].
take —, *ἀπελθεῖν, ἀπαλλᾰ́γῆναι* [go away].
leave (v), *λείπω*, compd., *ἀποστῆναι, ἀποστᾰ́τεῖν, προδοῦναι.*
(permit), *ἐῶ, ἀφῑ́έναι.*
left (hand, etc.), *σκαιός, εὐώνυμος, ἀριστερός, λαιός.*
on the —, *ἐξ ἀριστερᾶς.*
— (remaining), *λοιπός.*
leg, *σκέλος* (n.), *κνήμη.*
leisure, *σχολή* [*σχολαῖος, ἥσυχος*].
at —, *κατὰ σχολήν.*
lend, *παρασχεῖν.*
length, *μῆκος* (n.).
lengthen, *τείνω, μηκύνω*

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less, ἥσσων, ἐλάσσων, μείων.
(adv.), ἧσσον, μεῖον.
no —, οὐδὲν ἧσσον, οὐχ ἧσσον.
let (permit), ἐῶ, μεθίημι (ῑ), ἀφίημι.
— down, καθεῖναι.
— in, εἰσάγειν, δέχεσθαι.
(hinder), κωλύω.
— go, ἀφίημι.
letter, γράφή, γράμμα, ἐπιστολή.
liable (to passion), ἥσσων, οὐκ ἄθικτος.
liberate, ἐλευθερῶ (ἐξ-), λύω.
liberty, τὸ ἐλεύθερον.
licence, ἐξουσία, ἄδεια.
grant —, ἐῶ, δίδωμι.
lie (s.), ψεῦδος (n.) [ψευδής πλαστός].
— (v.), ψεύδεσθαι, ἀπατάω.
lie (v.), κεῖσθαι, compd. κλῖθῆναι, πεπτωκέναι.
life, βιός, ζωή, ψῡχή, αἰών [ζῆν].
(manner) δίαιτα.
lift, ὀρθόω, compd., αἴρω, compd. ἀνέχω.
light (s.), φάος (n.), φῶς, φέγγος (n.), σέλας, αὐγή, ἀκτίς.
(lamp), δᾷς, λαμπάς, λῦχνος.
— (adj.) (bright) λαμπρός [bright].
— (not heavy), κοῦφος, ἐλαφρός.
— —, make — of, ῥᾳδίως φέρειν, παρ' οὐδὲν νέμειν or θέσθαι.
light (not hard), ῥᾴδιος, εὐχερής.
light (v.) (fire), ἅπτειν.
lighten, κουφίζειν [aid, help].
lightly, κούφως, ῥᾳδίως.
(easily), ῥᾳδίως, εὐχερῶς, εὐπετῶς.
lightning, ἀστραπή, κεραυνός.
like, (adj.), ὅμοιος, ἐμφερής (προς-), ἐοικώς, ἀλίγκιος, ἴσος (ῐ̆) : οἷος.
(adv.), ὁμοια, ὡς, ὥσπερ, ἐξ ἴσου, ἴσα : τρόπον, δίκην, δέμας (g.) : ὥστε, ὡσπέρει.
like (v.), φῐ́λέω, στέργω, αἰνέω : χαίρειν, ἥδεσθαι [ἡδέως, ἑκών, βούλομαι].
likely (adj.), εὔλογος.
it is —, ἔοικεν, εἰκός ἐστιν.
as is —, ὡς εἰκός, ὥσπερ εἰκός, εἰκότως.
likeminded, to be, ταὐτὸν φρονεῖν.
likeness, εἰκών.
likewise, ἅμα (ᾰ̆, ᾰ), ὁμοῦ, οὐχ ἧσσον.
limb, ἄρθρον, μέλος (n.), κῶλον.
limit (s.), ὅρος, τέρμα, τέλος (n.).
— (v.), ὁρίζειν : παύειν.
line (written), γραμμή.
(army), τάξις.
(family), γένος (n.).
linger, μένειν, χρονίζειν.
— (hesitate), ὀκνέω [βραδυν-].
lion, λέων.
lioness, λέαινα.
lip, χεῖλος (n.).
listen (hear), ἀκούειν, ἀκροάομαι, κλῦειν.
(obey), πείθεσθαι.
little, μῑκρός, βρᾰχῠ́ς, βαιός.
live, ζῆν, βιῶναι [ἔτ' εἰμί, βλέπω, etc.].
(dwell), οἰκεῖν, διαιτᾶσθαι.
livelong [πανήμερος, πάννῡχος].
liver, ἧπαρ (n.).
living, ἔμψῡχος, ζῶν, ζῳός.
lo! ἰδού, (at beginning) καὶ μήν.
load, φόρτος, ἄχθος (n.), βάρος (n.).
load, γεμίζω, βαρύνω.
loathe, στῡγεῖν, μῑσεῖν.
lock, κλείειν [shut].
lofty, ὑψηλός [high].
lone, lonely, lonesome, ἔρημος, μόνος, ἠρημωμένος, ἄπλᾶτος.
loneliness, ἐρημία.
long, adj., μακρός, πολύς, σῠχνός.
a — — time, μᾶκράν, δηρόν.
— lived, μακραίων, χρόνιος.
— ago, πᾶλαι.
so — as, ὅσον χρόνον, ἕως (ἄν), μέχρι, ἕστε.
long (v.), ποθεῖν, ἱμείρειν (ῑ).
longing, πόθος, ἵμερος (ῑ).
look (s.) (glance), δέργμα [ὄμμᾶ, ὀφθαλμός].
— (appearance), ὄψις, εἶδος (n.), σχῆμᾶ.
look (v.), βλέπειν, ὁρᾷν, ἰδεῖν, σκοπεῖν, λεύσσειν, δέρκεσθαι, δεδορκέναι, ἀθρεῖν (compds.).
— (appear), φαίνεσθαι, ἐοικέναι, δοκεῖν.
— about, περιβλέπειν.
— at, σκοπεῖν, θεωρεῖν, θεᾶσθαι, εἰσοράν, προσβλέπειν.
— for, ζητεῖν, προσδοκᾶν.

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look off, away, ἀποβλέπειν.
— through, διαθρεῖν.
loose (adj.), ἀνειμένος.
let —, ἀφίημι, ἐξελευθεροῦν.
loosen, λύω, ἀφίεναι, μεθιέναι (i).
lord (s.), κύριος, ἄναξ, δεσπότης, κοίρανος.
— (v.), κρατεῖν [command, conquer, rule].
lose, ἐκβάλεῖν, ἀπολλύναι, ἀποστερεῖσθαι.
— (battle, wager, etc.), σφάλῆναι, ἡσσᾶσθαι.
— (labour) [μάτην].
be lost, ὀλέσθαι, ὄλωλα, compd.
loss, βλάβη, ζημία, συμφορά.
be at a —, ἀπορέω, ἀμηχάνεω.
lot (cast), κλῆρος, πάλος.
(fate), λάχος (n.), μόρος, μοῖρα, τύχη, πότμος.
cast —, κληροῦσθαι, πάλλειν κλῆρον.
loud, μέγας.
love (friendly), φιλεῖν.
(passionate), ἐρᾶν (g.), ἐρασθῆναι.
(parental, etc.), στέργειν.
love (s.), ἵμερος, m.
low, κάτω.
— (adj.), τᾶπεινός, φαῦλος.
lull, παύειν, μαλθάσσειν [abate, soothe].
lump, ὄγκος.
lurk, κέκευθα.
lust, ἡ ἐπιθῡμία.
luxury, τρῦφή, χλῑδή.
lyre, λύρα, κίθάρα.

M

mad, ἐμμᾰνής, ἔκφρων, λυσσώδης, μανείς.
madden, ἐκμαίνω, ἐκπλήσσω, τᾰράσσω.
madman, μανείς [mad].
madness, λύσσᾰ, ἄνοιᾰ.
magician, μάγος.
maid, maiden, παρθένος (f.), κόρη, παῖς.
maid (servant), δούλη, δμῳαί, λᾰτρῐ́ς.
maim, πηρόω, βλάπτω.
maintain, τηρέω, φῡλάσσω, ἔχω, τρέφω.
maintenance (defence), σωτηρία.
— (life), τροφή, βίος.
majesty, σέβας : κράτος (n.), ἀρχή, τῠ́ραννίς.
make, ποιεῖν, καθίστημι, σκευάζειν.
(invent), εὑρεῖν, πλάσαι, μηχανᾶν.
(render), ποιεῖν, τίθημι.
male, ἄρσην, ἀνδρεῖος.
malice, φθόνος, ἔρις, πονηρία.
man, ἀνήρ (not woman).
man, ἄνθρωπος (human being).
βροτός, θνητός, φώς.
manage, διοικέω, πράσσω, νέμω.
mane, χαίτη, λόφος.
manful, ἀνδρεῖος, ἀνδρῐκός.
manifest, δῆλος, ἐμφᾰνής, σᾰφής, φᾰνερός.
(v.), δηλόω, σημαίνω [shew].
manliness, ἀνδρεία.
manner, τρόπος, ὁδός (f.), σχῆμᾰ.
— (custom), ἔθος, νόμος.
mantle, πέπλος, ἔσθημᾰ [cloak].
many, πολύς, σῠ́χνός, μῡρίος, παμπληθής.
— times, πολλάκις.
how —, πόσος (int.), ὁπόσος (ind. int.), ὅσος rel.).
march, πορεία.
(v.), στρατεύειν (mid.), ἐλθεῖν, compd.
marine, θαλάσσιος, πόντιος.
mark (s.), σῆμα, σημεῖον, τέκμαρ, τεκμήριον, σύνθημᾰ, σύμβολον.
(target), σκοπός.
(v.) [note, heed, observe].
market-place, ἀγορά.
marriage, γᾶμος.
marry, ἐς λέχος ἄγειν, λᾰβεῖν : γᾰμέω.
marvel (s.), θαῦμα.
(v.), θαυμάζω.
marvellous, θαυμαστός, καινός, ὑπερφῠ́ής.
massacre, σφᾰγή, φόνος.
mast, ἱστός.
master, κύριος, δεσπότης, κοίρᾰνος.
be —, κρατεῖν, δεσπόζειν [rule].

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mate, *σύννομος*, [*συνήθης*].
matter (business), *ἔργον*, *πρᾶγμα*, *χρῆμᾰ*.
(v.), *διαφέρω*, *μέλειν*.
it does not —, *παρ' οὐδέν ἐστι*.
mature (v.) (met), *σπεύδω*, *περαίνω*.
may, I, *ἔξεστί μοι*: *πάρα*, at end of line.
mead, meadow, *λειμών*.
mean, *φαῦλος*.
in the —time, *ἐν μέσῳ*, *ἐν τούτῳ*, *ἐν τῷ μεταξύ*, *τέως*.
mean (v.), *νοεῖν*, *βουλεύειν*, *γνώμην ἔχειν*.
what — you, *πῶς λέγεις*;
means, *μηχᾰνή*, *πόρος*.
[often verbs, *μηχανᾶσθαι*, etc., or preps., *διά*, etc., or *πῶς*, *ὅπως*].
measure (s.), *μέτρον*.
— (v.), *μετρεῖν* (mid.).
medicine, *φάρμᾰκον*, *ἴᾶσις* (*ῐ̄*).
meet (v.), *ἐμπεσεῖν*, *συναντάω*, *κῦρεῖν* (g.), *τῠ́χεῖν* (g.).
(intr.) (assemble), *συνελθεῖν*, [*σύλλογος πανήγῠρις*].
melt, *τήκω*.
— (met.), *μαλάσσω*, *μαλθασσω*, *κηλέω*.
member, *ἄρθρον* [limb].
memorial, *μνῆμα*, *μνημεῖον*.
memory, *μνήμη*, *μνεία*.
mend [amend].
merchant, *ἔμπορος*.
merciful, *οἰκτίρμων*, *εὔνους*, *εὔφρων*.
be —, *οἰκτίζειν*, *οἰκτείρω*, *ὠφελεῖν*.
merciless, *ὠμός*, *νηλεής*.
mercy, *οἶκτος*, *ἔλεος*.
merry, *εὔθῡμος*.
message, *ἄγγελμα*.
messenger, *ἄγγελος*.
method, *τρόπος*.
methought, *ἔδοξέ μοι*.
mid, *μέσος*.
midday, *μεσημβρία*.
before —, *πρίν μεσοῦν τὴν ἡμέραν*.
middle, *μέσος*.
might, *βία*, *κράτος* (n.).
might have, *ἤμελλον*, *ἄν* with aor.
mighty, *ἰσχυρός*.
milk, *γᾰ́λα* (n-).
mind (s.), *ψυχή*, *νοῦς*, *φρήν* (plur.), *γνώμη*, *θῡμός*.
bear in —, *μεμνῆσθαι*, *μνημονεύειν*.
mindful, *μνήμων*.
mine, *ἐμός*, *ἀμός* (*ᾰ̄*).
mingle, *μίγνῡμι* [mix].
minister (s.), *ὑπηρέτης*, *ὑπουργός*, *διάκονος*, *συμπράκτωρ*, *βοηθός*.
— (in council), *σύμβουλος*.
— (v.), *ὠφελεῖν* (n.), *ὑπηρετεῖν* (d.).
mire, *πηλός*.
mirth, *χαρά*, *κῶμος*, *εὐθυμία*, *τέρψις*.
mischief, *κακόν*, *πῆμα*, *συμφορά*, *βλᾰ́βή* [harm, woe, pain, grief].
miserable, *οἰκτρός*, *ἄθλιος* (*δυσ-τρις-*), *τλήμων*, *τάλας*.
misery, *κακά*.
misfortune, *πάθος*, *πένθος*, *δυσπραξία*, *συμφορά*, *πάθημᾰ́*.
mislead, *πλᾰνάω*.
miss, *ἁμαρτᾰ́νω*.
mistake (s.), *πλημμέλημα*, *πταῖσμα*.
mistake (v. sense), *ἀγνοεῖν*, *σφᾰλῆναι*.
(act.), *ἁμαρτάνω*, *πλᾰνᾶσθαι*.
mistrust (s.), *ἀπιστία*.
(v.), *ἀπιστέω*.
mistrustful, *ἄπιστος*, *ὕποπτος*.
mix (tr.), *φῦρω*, *κῠ́κάω*, *μῖξαι* compd. *κεράννῡμι*.
(intr.), *συνεῖναι*, *συγγενέσθαι*.
mixture, *κρᾶσις*.
moan [lament, groan], *στόνος*.
mob, *ὄχλος*, *δῆμος*, *πλῆθος* (n.).
mock, *ὑβρίζειν*(*ῠ̄*), *κερτομεῖν*, *ἐγγελᾶν*, *ἀτῑμάζειν*.
moderate, *μέτριος*.
modest, *κόσμιος*, *αἰδοῖος*, *σώφρων*.
modesty, *αἰδώς*.
moment, *καιρός*.
money, *πλοῦτος*, *χρήματα*, *χρῡσός*.
monster, *τέρας*, *κνώδαλον*, *θαῦμα*.
monstrous, *ὑπερφῠ́ής*, *θαυμαστός*.
month, *μήν*.
monument, *σῆμα*, *μνῆμα*, *μνημεῖον*.
moon, *σελήνη*, *μήνη*.
more (adj.), *πλέων*, *πλείων*, *ὑπέρτερος*.
— (adv.), *πλέον*, *πλεῖον*, *μᾶλλον*.

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more, no — (time), οὐκέτι, μηκέτι.
no —, οὐδὲν πλέον, μᾶλλον.
moreover, πρὸς τούτῳ (τούτοις), ἔτι.
morn, ὄρθρος, ἕως, ἠώς.
in the —, ἔωθεν, ἐξ ἑωθινοῦ, πρῳΐ, ὄρθριος, ἑωθινός.
morrow, the, ἡ αὔριον, ἡ ἐς αὔριον, ἡ ὑστεραία.
mortal, θνητός, φθαρτός, βροτός.
(deadly), θανάσιμος, ὀλέθριος, καίριος.
(of or belonging to —), βρότειος, ἀνθρώπειος.
most (adj.), πλεῖστος [often πλείων or ὁ πλείων].
(adv.), πλεῖστον, μάλιστα.
mostly, πολλάκις, τὰ πολλά, ὡς τὰ πολλά.
mother, μήτηρ, ἡ τεκοῦσα or τίκτουσα.
mount, ἀναβαίνω, ἐξακρίζω, αἴρομαι.
mountain, ὄρος (n.), ἀκμή, πρών.
mourn, πενθεῖν, θρηνεῖν, πενθικῶς ἔχειν.
mourner, πενθητήρ.
mournful, στυγνός, θρηνώδης, πενθήμων, πένθιμος.
mourning, πένθος (n.), θρῆνος, κουρά, κομμός, πένθημα.
mouth, στόμα, γένυς, γνάθος, γλῶσσα.
move (tr.), κῑνέω, σείω, τἄράσσω [trouble, excite, madden].
(intr.), κινεῖσθαι, φέρεσθαι, ἐλθεῖν, χωρεῖν.
much (adj.), πολύς, συχνός.
(adv.), μᾶλλα, κάρτα, πολλά, πολύ, σφόδρα.
multitude, πλῆθος (n.) [πολύς, παμπληθής, ἄφθονος].
murder (s.), φόνος, σφᾰγή, αἷμα.
— (v.), κτείνειν, σφάζειν (compd.), φονεύειν, ἐλεῖν, νοσφίζω.
murderer, φονεύς, αὐτόχειρ, αὐθέντης, μιαίφονος.
murderous, φοίνιος [bloody].
murmur, θροεῖν.
muse, μοῦσα.
must, δεῖ, χρή, ἀνάγκη, πρέπει, [verbals in -τέος].
mutable, ἀσταθής, ἄστᾰτος.
mute, ἄφωνος, ἄναυδος.
mutiny, στᾰσις.
mutter (speak secretly), λάθρα εἰπεῖν.
(grumble), ψέγω, μέμφομαι [blame].
my, ἐμός.
myriad, μυρίος.

N

naked, γυμνός, ψῑλός.
name, ὄνομα, πρόσφθεγμα [ἀνώνῡμος, ἐπώνῡμος, συνώνῡμος].
— (glory), δόξα, κλέος (n.).
name (v.), ὀνομάζω, προσεννέπω [call].
nap, κρόκαι.
narrate, ἐξηγεῖσθαι [tell].
narrow, στενός, στενωπός.
nation, γένος (n.), δῆμος [people].
natural (inborn), ἔμφῡτος, ἔγγενής.
(human), κατ' ἄνθρωπον, ἀνθρώπειος.
it is —, εἰκός ἐστιν.
nature, φύσις (ῠ), ἦθος, φρήν, τρόποι, γνώμη, etc.
(appearance), σχῆμα, εἶδος (n.).
naval, ναυτικός.
near (adj.), ὁ πλησίον, παρών, προσερπών.
(adv.), πέλας, ἄγχι, ἐγγύς (ῠ), (g.).
be —, παρεῖναι, παρεστάναι.
nearly, σχεδόν, σχεδόν τι, ἐγγῠ́ς.
necessary, ἀναγκαῖος [δέον, προσῆκον].
it is —, ἀνάγκη, δεῖ.
necessity, ἀνάγκη, τὸ δεῖν, χρεία.
neck, αὐχήν, δέρη, λόφος, λαιμός, τράχηλος.
need, χρεία, χρέος, τὸ δεὸν.
at —, ἐς δέον.
need (v.), δεῖ, δέομαι, χρή.
needful, προσήκων [necessary].
needy, ἐνδεής.
neglect, ἀμελεῖν (g.), λείπειν, μεθεῖναι.
neglected, ἄτημέλητος.
negligent, μεθήμων, ῥᾳθῡμος.
neighbour, γείτων, πρόσχωρος, πρόσοικος.
neither (adj.), οὐδέτερος.
— (particle), οὔτε—οὔτε.
net, δίκτυον, ἀμφίβληστρον. ἄρκῠς.

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nether, *νέρτερος*.
never, *οὔποτε, οὐδεπώποτε*.
nevertheless, *οὐδὲν ἧσσον, ἀλλ' ὅμως*.
new, *νέος, καινός, πρόσφατος, νεόχμος, ποταίνιος*.
news, λόγοι, *τὸ συμβάν* [*ἀγγέλλω*].
next, *ἄγχιστα*.
night, *νύξ, σκότος, ὄρφνη, εὐφρόνη*.
—ly, *νύχιος, ἔννυχος*.
all — long, *πάννυχος*.
nine, *ἐννέα*.
no, *οὔ, οὐχί, οὐδαμῶς, οὐ δῆτα, οὐκ ἔστιν*.
no, none, *οὐδείς, οὔτις*.
nobility, *εὐγένειᾰ*.
noble, *εὐγενής, ἄριστος, γενναῖος*.
nod, *νεύω*.
noise, *ψόφος, θόρῡβος* (voice), *φθέγμα*.
noon, *μεσημβρία*.
nor (neither—nor), *οὔτε—οὔτε*.
(not, nor), *οὐκ—οὐδέ*.
(simply), *οὐδέ*.
northern, *πρόσβορρος, βόρειος*.
not, *οὐ, οὐκ, οὐχί, οὐ πάνυ, ἥκιστα, οὐδέν, οὔτι, οὐ μή* (fut. and subj.), *οὔπως, οὐδαμῶς*.
note (mark), *σῆμα, σημεῖον*.
(v. observe), *νοεῖν, κατανοεῖν, ἰδεῖν, μαθεῖν*.
— worthy, *ἄξιος λόγου*.
nothing, *οὐδέν*.
notwithstanding, *ὅμως*.
nourish, *τρέφω, ἀτάλλω*.
nourishment, *τροφή*.
now, *νῦν, ἤδη, τὰ νῦν, σήμερον*.
nowhere, *οὐδαμοῦ*.
number, *ἀριθμός* (ᾰ), *πλῆθος* (n.).
numberless, *ἀνήρῑθμος, ἄπειρος*.
numerous, *πολύς, μῡρίος*.
nuptial, *γαμήλιος*.
nurse, *τροφός, τῑθήνη*.
(v.), *τρέφειν, θεραπεύειν*.
nurture [nurse].
nymph, *νύμφη*.

O

O, *ὦ, αἰαῖ, οἴμοι, φεῦ*.
oak, *δρῦς, δρῡός*.
oar, *κώπη, πλάτη, ἐρετμός*.
oath, *ὅρκος*, [*εὔορκος, εὐορκία, ὅρκιος, ἐνώμοτος*].
oath, swear —, *ὀμνῦναι, ὁρκωμοτεῖν*.
obedience, *πειθαρχία, πειθώ*.
obey, *πείθεσθαι, πειθαρχεῖν*,
object (v.), *ἀντειπεῖν, ψέγειν*.
oblige, *βιάζεσθαι, ἀναγκάζω* (*ἐξ-*).
obscure, *ἄδηλος, ἄσημος, κρυπτός, δύσκριτος, ἀμαυρός*.
observe [keep, watch, note, say].
obstinacy, *αὐθαδία*.
obstinate, *σκληρός, αὐθᾰδης*.
obtain, *λαβεῖν, κτήσασθαι, τυχεῖν*.
occasion (s.), *καιρός*.
(v.), *αἴτιος εἶναι*.
occupy, *ἔχειν, κατασχεῖν, λαβεῖν, ἑλεῖν*.
ocean, *θάλασσα, πόντος, πέλᾰγος* (n.).
odour, *ὀσμή*.
off, *ἀπό* [*ἐξ* and *ἀπό* in compd.].
be —, *ἄπερρε, οὐκ ἄπει; ἔκποδὼν ἄπελθε*.
offence, *ὕβρις* (ῠ), *πλημμέλημα, ἁμαρτία, ἀμάρτημα*.
offend, *ἀδικέω, ἁμαρτάνω εἰς, λῡπεῖν*.
be —ed, *δι' ὀργῆς ἔχω* [angry].
offender, *κακοῦργος*.
offer, *δίδωμι, φέρειν, προσφέρειν, παρασχεῖν*.
(sacrifice), *θύειν*.
offering, *θῦμα, πρόσφαγμα*.
office (business), *ἔργον*.
(rule), *ἀρχή*.
offspring, *γονή, γένος* (n.), *γέννημα, ἔκγονος, βλάστημα*.
often, *πολλᾰκίς, θᾰμᾰ, πολλά*.
oil, *ἔλαιον*.
old, *παλαιός, ἀρχαῖος*.
of —, *ποτέ, πάλαι, ἐκ παλαιτέρου*.
— man, *γέρων, πρέσβυς*.
— age, *γῆρᾱς*.
omen, *οἰωνός*.
omit, *λείπειν* (*ἐλ-* *παρα-*), *παρεῖναι, ἀμνημονεῖν*.
on, *ἐπί* (d.).
— account of, *διά* (a.) (*κατά*, a.).
— behalf of, *ὑπέρ*.
— side of, *πρός* (g.), *παρά* (d.).
— condition of, *ἐπί* (d.).
— (time: on the . . . day) (dat.).
once (formerly), *πάλαι, ποτέ, ἤδη*.
(one time), *ἅπαξ*.
— for all, *εἰσάπαξ*.

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one, εἷς, μῖα, ἕν.
— another, ὁ μέν . . . ὁ δέ.
a certain —, τις.
— another, ἀλλήλων.
only, μόνος, μοῦνος.
— (adv.), μόνον.
open (adj.), ἄκλειστος.
(v.), ἀνοίγω, χᾰλάω, ἀναπτύσσω, λύω.
opening, λῦσις, ἄνοιξις.
— (hole), χάσμα, στόμα.
opinion, δόξα, γνώμη [think].
opponent, ἐναντίος.
opportune, καίριος, εὔκαιρος.
—ly, ἐν καιρῷ, ἐν καλῷ, ἐς δέον.
opportunity, καιρός.
oppose (tr.), ἀντιτάσσω.
(intr.), ἐναντιοῦμαι, ἀντιστῆναι.
opposite, ἐναντίος, ἀντίον.
oppress, πιέζω, ἀδικέω, κακόω, ὑβρίζω (ῠ).
oppression, ὕβρις.
oppressive, βαρύς, ἐπαχθής, δύσφορος.
or, ἤ, εἴτε.
oracle, χρησμός, μαντεῖον, μάντευμα.
— (place), χρηστήριον.
give an —, ἔχρησα, ἀνεῖλον.
consult —, μαντεύομαι.
orator, ῥήτωρ.
orchard, κῆπος, ἄλσος (n.).
order (arrangement), τάξις, κόσμος.
— (command), ἐντολή, πρόσταγμα.
order (v.) (arrange), τάσσειν, κοσμεῖν, διοικεῖν.
— (command), τάσσειν, κελεύω, εἶπον.
orderly, εὔτακτος, εὔθετος.
origin, ἀρχή.
ornament, κόσμος, ἄγαλμα, ἀγλαΐσμα.
other, ἄλλος, ἕτερος, ἀλλοῖος.
[ἄλλοσε, ἄλλοτε, ἀλλαχοῦ, ἄλλοθεν].
the — day, ἀρτίως.
otherwise, ἄλλῃ, ἄλλως.
ought, χρή, χρεών, δεῖ.
our, ἡμέτερος.
out, ἐκ-.
(adv.), ἔξω, ἐκτός (g.).
outcast, φυγάς.
outer, ὁ ἐξωτέρω, ἔξωθεν, ἐκτός.
outermost, ἐξώτατος.
outrage (s.), λώβη, αἶκισμα, ὕβρις (υ).
outside, ἔξω, ἔξωθεν.
outward [outer].
over, ὑπέρ (g.), ἐπί (d.).
— (across), πέρα.
all —, κατά (a.).
—(excessively), ἄγᾱν, λίᾱν (ορῐ).
overcome, νῑκᾶν, κρᾰτεῖν.
overmuch, ἄγαν, λίαν.
overtake, αἱρεῖν, καταλαβεῖν.
owe, ὀφελειν.
owing to, διά (a.).
own, ἴδιος, οἰκεῖος.
ox, βοῦς.

P

pain (bodily), ἄλγος (n.), ἄλγημα, ἀλγηδών (f.), παθος (n.).
(mental), ἄλγος, πάθος, πένθος, λυπή, πόνος.
pain (v. tr.), λῡπέω, ἀνῐάω.
painful, ἀλγεινός, λυπηρός, πικρός, βαρύς, δεινός.
paint (v.), γράφω, ζωγρᾰφέω.
paint (s.), χρῶμᾰ.
painter, γρᾰφεύς, ζώγραφος.
pair, ζεῦγος (n.), ξυνωρίς (f.).
palace, μέλαθρον, δόμοι, δώματα, βασίλειᾰ (pl.).
pale, ὠχρός, χλωρός.
paltry, φαῦλος, τᾰπεινός.
pang, δῦη, ἄλγος [pain].
paper, δέλτος (tablet).
pardon (s.), συγγνώμη, σύγγνοιᾰ.
—(v.), συγγνώναι, συγγνώμην ἔχειν, σύγγνοιαν ἴσχειν.
parent, γονεύς, τοκεύς [τεκών].
parricide, πατροκτόνος [τ-έω].
part (s.), μέρος, μοῖρα.
— (country), χώρα.
it is my —, προσήκει μοι.
take) —, κοινωνέω, μετασχεῖν (g.).
part (v. tr.), διαιρεῖν, χωρίζειν.
—(intr.), ἀπαλλαγῆναι, λείπειν, ἀπελθεῖν.
partake, κοινωνεῖν (g.).
partaker, κοινωνός.
partially, ἐκ μέρους.
particularly, κάρτᾰ.

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partly, τὸ μέν . . . τὸ δέ, πρῶτον μέν . . . δέ.
partner, κοινωνός.
party, στάσις, οἱ φρονοῦντες ταὐτόν, φίλοι.
pass (v.), περάω, παρελθεῖν, οἴχομαι.
— by, παρελθεῖν.
— time, τρίβω, ἀναλίσκειν [πανήμερος, πάννυχος].
pass (s.), πόρος.
passenger, ὁδοίπορος.
passion, ὀργή [anger].
passionate, δεινός, στυγνός.
passive, ἥσυχος, ῥᾴθυμος.
past (adj.), παρελθών, πεφευγώς, ὁ πρίν [πρόσθεν, πάρος, πάροιθεν].
pasture, νομή.
paternal, πατρῷος.
path, ὁδός (f.), τρίβος (f.).
patience (have), καρτερεῖν, τλῆναι.
patient, ἥσυχος, τλήμων.
expect —ly, κοραδοκῶ.
pause (v.), στῆναι, παύεσθαι, παῦλαν λαβεῖν.
pay, τίνω, τελεῖν.
payment, τίσις, μισθός [ζημία].
peace, εἰρήνη, σπονδαί, στάσεως, λύσις.
peak, ἄκρον.
peasant, γεωργός, ἀγρότης.
pebble, ψῆφος (f.).
pelt, βάλλω [λεύσιμος].
penalty, ζημία.
penny, δραχμή.
people, δῆμος, πλῆθος (n.), ὄχλος, στρατός, πόλις, ἀστοί, πολῖται.
perceive, αἰσθάνομαι, ὁρῶ, νοέω, μαθεῖν.
perchance, ἴσως (ἴ), τύχῃ [τυγχάνω].
perfect, τέλειος, ἄριστος, ἐντελής.
—ly, παντελῶς, πάνυ, κάρτα.
perfidy, ἀπιστία.
perform, τελέω, πράσσω.
perfume, ὀσμή [εὐώδης].
perhaps, ἴσως (ἄν), τάχ' ἄν, τύχῃ [τυγχάνω, κινδυνεύω].
peril, κίνδυνος.
perilous, ἐπικίνδυνος.
perish, ὀλέσθαι (ἀπ- δι-), διαφθαρῆναι, οἴχεσθαι, θανεῖν.
perjured, ψεύδορκος, ἐπίορκος.
permit, ἐάω, συγχωρεῖν, ἀφεῖναι, μεθεῖναι, ἐπιτρέπειν, περιΐδεῖν.
perpetual, ἄπαυστος, αἰᾱνής (ἀει, αἰεν).
perplexed, ἄπορος, ἀμήχανος.
persevere, καρτερέω, ἐμμένειν, οὐδὲν ἐλλείπειν.
person, ἄνθρωπος, τις, βροτός.
persuade, πείθειν, ἐπᾴγειν.
I am —d, πέποιθᾰ, πέπεισμαι.
persuasion, πειθώ.
persuasive, πῐθᾰνός.
pervert, διαφθείρω, διαστρέφω.
pestilence, λοιμός, νόσος (f.).
philosopher, σοφός.
physician, ἰατρός (ῐ).
pick (flowers), δρέπω, συλλέγω.
pick (choose), λέγω, ἑλέσθαι.
picture, γραφή, πῖναξ, εἰκών (f.).
piece, μέρος.
pierce, σχίζω, τετραίνω, διορύσσω.
pierced, διάτορος.
piercing, διατόρος.
piety, εὐσέβειᾰ, τὸ εὐσεβές.
pile (funeral), πῦρά.
pillage (s.), ἁρπᾰγή.
pillar, κίων στήλη.
pilot (v.), κῠβερνάω.
pinch, θλίβω, πῐέζω.
pine (s.), πίτυς, πευκή.
pine (v.), τακῆναι [θρηνέω].
pious, εὐσεβής, καλός, ἄμεμπτος.
pit, ὄρυγμα, βόθρος.
pitch, πίσσα.
pitiable, ἐλεινός, οἰκτρός.
pitiful (active), οἰκτίρμων.
pitiless, ὠμός, νηλεής.
pity (s.), οἶκτος, ἔλεος, οἰκτιρμός.
(v.), οἰκτείρω (ἐπ-), οἰκτίζω (κατ-).
place, χῶρος, τόπος [τάξις, τεῖχος, τείχισμα : ποῦ, ὅπου, ᾗ, ἐνθάδε, etc.].
— (v.), θεῖναι, καθισταναι, τάσσω.
plague, λοιμός, κακόν, νόσος (f.).
plain (s.), πέδον.
— (adj.), δῆλος [clear].
— — (simple), ἁπλοῦς, ἄκομψος.
plait, πλέκειν (compd.).
plan (s.), τέχνη, μηχᾰνή, γνώμη.
— (v.), μηχᾰνᾶσθαι.
plant (v.), φῠτεύειν, φῐτεύειν.
play, δρᾶμα (sport), παιδιά.

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play (v.), παίζω.
plead (v.), αἰτῶ [pray].
pleader, σύνδικος.
pleasant, ἡδύς, γλυκύς, τερπνός, φίλος, προσφιλής.
please, ἀρέσκω (ᾰ), ἀνδάνω, χαρίζομαι.
it —s me, ἥδομαι, ἥσθην, δοκεῖ.
pleasure, ἡδονή, τέρψις.
pledge, ἐγγύη, πίστις [ἐγγυᾶσθαι, ἐχέγγυος].
plentiful, ἄφθονος, ἀφειδής, δαψίλής.
plenty, ἅλις, ἄδην (ᾱ, ᾰ).
have —, εὐπορεῖν.
plot, μηχᾰνή, δόλος.
plough, ἄροτρον.
pluck, ἕλκω (flowers), δρέπω.
plume, πτερόν [feather].
plumed, πτερωτός.
plunder, ἁρπᾰγή, λεῖᾱ.
poem, μέλος, ᾠδή.
poet, ποιητής, ἀοιδός (ᾰ).
point, ἀκμή, αἰχμή, γλωχίς (ῐ).
(time), καιρός.
pointed (sharp), ὀξύστομος.
poison, ἰός (ῐ), φάρμᾰκον.
pole (stick), δόρυ.
(axis), πόλος.
polish, λεαίνω, λαμπρύνω ξέω.
polished, λεῖος, ξεστός.
pollute, μῐαίνω, χραίνω.
polluted, μῐᾰρός, προστρόπαιος.
pollution, μίασμα, μῦσος (n.).
pomp, χλιδή, κόμπος.
pompous, σεμνός.
ponder, φροντίζω, ἐνθῡμεῖσθαι [think].
poor (not rich), πένης, πτωχός, ἐνδεής.
(inferior), φαῦλος, εὐτελής.
(wretched), ἄθλιος (δυς- τρις-), τλήμων, τᾰλαίπωρος, δειλός, δυστῠχής, δυσδαίμων.
portend, θεσπίζω, μαντεύομαι.
portent, τέρας, θαῦμα, σημεῖον.
porter, θῠρωρός, πῠλωρός.
portion, μοῖρα [part].
possess, κεκτῆσθαι, ἔχειν, μετασχεῖν, κρᾰτεῖν.
possession (abstr.), κτῆσις.
(concr.), κτῆμα.
possessor, κεκτημένος.
possible, οἷός τε, δῠνᾰτός.
it is —, πάρεστι, ἔξεστι [πάρα at end of line].
post (pillar), σταθμός, στήλη.
(station), τάξις.
posterity, οἱ ἔπειτα, οἱ μέλλοντες.
pot, κάλπη, λέβης.
pour, χέω (compd.).
poverty, ἔνδειᾰ, σπᾰνις, πενία.
powder, κόνις, ψῆγμα.
power, δῦναμις, σθένος, ἰσχύς, κρᾰτος.
(permission), ἐξουσία.
powerful, σθένων, ἰσχῡρος, καρτερός, δεινός.
practice (skill), τέχνη, ἐμπειρία.
practise (v.), ἀσκεῖν: (evil, or scheme), πράσσω, βουλεύω.
praise (s.), ἔπαινος, δόξα, εὐδοξία.
(v.), αἰνῶ (ἐπ-), εὐλογεῖν, ὑμνεῖν.
pray, λίσσομαι, εὔχομαι, λῑταρεῖν, αἰτεῖν [ask].
prayer, λῑτή, εὐχή, προσευχή.
precept, ἐντολή.
precious, τίμιος, πολυτελής.
precipice, κρημνός.
precise, ἀκρῐβής, σᾰφής.
predict, σημαίνω, προειπεῖν, μαντεύεσθαι.
prediction, μάντευμα.
prefer, προτῑμάω, κρῑνω, μᾶλλον βούλεσθαι, αἱρεῖσθαι.
prelude, φροίμιον.
premature, ἄωρος.
prepare (tr.), σκευάζω (compd.), εὐτρεπίζω, ἑτοιμάζω, πορίζω.
(intr.), ἐσκεύασμαι, ἑτοιμάζομαι.
prepared, ἕτοιμος, ἐσκευασμένος, εὐτρεπής, πρόχειρος.
presence, παρουσία.
present (adj.), παρών, πρόχειρος, προκείμενος.
for the —, τὸ νῦν, τὰ νῦν.
present (v.), παρέχειν, δωροῦμαι, δοῦναι.
to — oneself, παρεῖναι, παραστῆναι, φανῆναι.
present (s.), δῶρον, δώρημα.
preserve, σώζω, φῠλάσσω.
press, θλίβω, πῐέζω, βαρύνω.
presume (arrogantly), ἀξιόω, ὑβρίζω (ῠ ῡ).

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presumption, τόλμᾰ, ὕβρῐς (ῠ).
presumptuous, ὑπέρφρων [φρονεῖν μέγα].
pretence, σκῆψῐς, πρόσχημᾰ.
pretend, δοκεῖν.
pretended, δοκῶν [often δή], πλαστός.
pretext, πρόφᾰσῐς, πρόβλημα.
pretty, κομψός, κᾰλός.
prevail, νῑκᾶν [conquer].
prevent, κωλῡω [ἐμποδών], εἴργειν, ἐμποδίζω.
previous, πρότερος, ὁ πρῐν, πᾶρος, etc.
prey, θήρᾱ, ἕλωρ, λεῖα, ἄγρευμα.
price, τῑμή, ἀξία.
prick (s.), κέντρον, κέντημα.
(v.), κεντέω.
— up, ὀρθόν ἱστᾰναι.
pride, ὕβρις(ῠ ῠ), φρόνημα, ὄγκος.
priest, ἱερεύς(ῠ).
prime (s.), ἀκμή, ἄνθος (n.), ὥρᾱ.
prince, τύραννος, ἄναξ(ᾰ) [king].
print (foot-), ἴχνος, στῖβος.
(impression), χάραγμα, ἔκμαγμα.
prison, δεσμοί, πέδαι.
prisoner, δέσμιος [δέω εἴργω].
— (war), αἰχμάλωτος.
private, ἴδῐος (ῐ), οἰκεῖος.
privily, λάθρᾳ [λανθάνω].
prize, ἄθλον, γέρᾱς.
— (gain), κτῆμα, κέρδος.
prize (v.), ἀξιῶ, αἰνῶ compd.
probable, it is, εἰκός, ἔοικεν, δοκεῖ, εὔλογον.
probably, εἰκότως.
proceed, χωρέω [go].
procession, πομπή.
proclaim, ἐξαγγέλλω, κηρύσσω, προειπεῖν, σημαίνω.
proclamation, κήρυγμα, κήρυξις.
procure, πορίζω.
produce (bear), φύω, φέρειν, τίκτειν [bear].
(bring out), ἐκφέρω, ἐξᾰ́γω.
produce (s.), καρπός.
profess, φάσκειν [pretend].
profit (s.), κέρδος, ὠφέλεια.
(v. tr.), ὠφελέω.
(intr.), κερδαίνω.
it —s not, οὐ λύει τέλη, οὐδὲν ὄφελος.
profitable, ὀνήσῐμος, σύμφορος.
profitless, ἄκαρπος, ἄχρηστος, ἀνωφελής, ἀσύμφορος (ᾰ in all).
prolong, μηκύνω, τείνω.
promise (s.), ἐγγύη [ὧν ὑπέσχετο].
(v.), ὑπεσχόμην, ὑποστῆναι [πίστῐς].
prompt, ἄοκνος [quick, ready].
prone, πρηνής, προνωπής.
met. πρόθῡμος.
proof, ἔλεγχος, τεκμήρῐον, σημεῖον, τέκμᾰρ.
make —, πεῖραν λᾰβεῖν.
prop, ἔρεισμα.
proper, εὐπρεπής [fit].
property, κτήμᾰτα [riches, possessions].
prophecy, μάντευμα, χρησμός.
prophesy (v.), χρησμῳδεῖν, προειπεῖν, θεσπίζειν, ἀναιρεῖν, ᾄδειν.
prophet, προφήτης, μάντῐς, οἰωνοσκόπος, τερασκόπος.
false —, ψευδόμαντῐς.
propitious (mind), ἵλεως(ῐ), εὐμενής, φίλος.
— (word), εὔφημος.
propose, παραινῶ, πείθω, προβάλλω.
prosper, εὖ ἔχειν, εὖ πράσσειν (καλῶς-) εὐτῡχεῖν, εὐδαιμονεῖν.
prosperity, εὐπρᾱγία, τῡχη.
prosperous (bringing good), αἴσῐος, δεξιός, εὐτῡχής.
(enjoying good), εὐτῡχής, ὄλβιος, εὐδαίμων, μακάρτατος.
prostrate, πρηνής.
protect, σώζω, προστᾰτεῖν, στέγω.
protector, προστᾰ́της, ἐπιστᾰ́της.
protest, μαρτύρομαι.
proud, σεμνός, ὑπέρφρων, ὑψηλόφρων, φρονῶν μέγα.
prove, δηλοῦν [shew].
(test), πεῖρᾰν λᾰβεῖν.
proverb, παροιμία, λόγος.
provide, πορίζων, ἀρτύω (ἐξ-), εὑρεῖν.
(foresee), προσκοπεῖν.
providence, πρόνοιᾰ.
provoke, παροξύνω, ἐρεθίζω, δᾰ́κνω [ἐς ὀργήν].
prow, πρώρᾱ.
prudence, πρόνοιᾰ, εὐβουλία, εὐλάβειᾰ, φρόνησις.

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prudent, *σώφρων*, *εὔβουλος*, *ἀσφαλής* (of things).
be —, *φρονεῖν*, *εὖ φρονεῖν*, *σωφρονεῖν*.
public, *κοινός*, *πάνδημος*, *δήμιος*, [*πολέως*].
puff, *φυσάω*.
met. *ὀγκόω*, *ἐξ-*, *ἐκτυφοῦν*, *ἐπαίρω* [*κόμπος*].
pull, *σπάω*, *ἕλκω*, *ἄγειν* (compd.),
pump out, *ἐξαντλεῖν*.
punish, *ζημιοῦν*, *κολάζω*, *δίκην λαβεῖν*.
punishment, *ζημία*, *δίκη*, *ποινή*, *τῑμωρία*, *τῑμή*.
pure, *ἀκήρατος*, *ἀκραιφνής*, *κἄθᾰρός*, *ἀγνός*, *ἀκρᾱτος*.
pure (morally), *σώφρων*, *ἠγνισμένος*, *εὐσεβής*.
purge, purify, } *καθαίρω*, *ἁγνίζω*, *καθοσῐόω*,
purification, *κάθαρμός*.
purple, *πορφύρα*.
(adj.), *πορφύροῦς*, *φοίνιος*, *ἐρυθρός*.
purpose (s.), *βούλευμα*, *γνώμη*, *ἐπίνοιᾰ* [*ἂν θέλῃ*, *τὸ δόξαν*, etc.].
purpose (v.), *ἐνθυμοῦμαι*, *βουλεύω*, *μέλλω*.
purposely, [*ἑκών*], *ἑκουσίως*, *ἐκ προνοίας*.
pursue, *μετασταδίζω*, *μετελθεῖν*, *δῐ́ωκω*.
push, *ὠθέω*, *ἐλαύνω*.
put, *τίθημι*, *ἵστημι* [*ὀρθόω*, *αἴρω*, *βάλλω*, *ἵημι*, *τείνω*, *ἔχω*, *ἄγω*, *φέρω*] compd.
— forth, *ἐκτείνω*, *προτείνω*.
— off, *ἐκδῦομαι*, *ἀπαλλάσσεσθαι*, *ἀποβάλλω*, *ἀπορρίπτω*.
— on, *ἀμπέχω*, *ἀμφιέννυμι*, *κοσμεῖσθαι*, *ἐνδύω*.
— out (light), *σβέσαι* compd.
putrefy, *σήπεσθαι*.
putrid, *σαπρός*.

Q

quantity, *πλῆθος* (n.).
quarrel, *ἔρῐς*, *νεῖκος* (n.), *στάσῐς*.
(v.), *ἐρίζω* [*συνάπτω νεῖκος*].
quarter, from all —s, *παντόθεν*.
from what —, *πόθεν*.
queen, *ἄνασσᾰ*, *γῦνή*.
quench, *σβέσαι* (*κατα-* *ἀπο-*).
question (v.), *ἐρωτᾶν*, *ἔρεσθαι*.
quick, *τᾰχύς*, *ὀξῠ́ς*.
-tempered, *ὀξῠθῡμος*.
(adv.), *θᾶσσον*, *τᾰχα*, *τάχος*, *ὡς τάχος*, *ἐν τάχει*, *ὡς τάχιστα*, *ὅσον τάχος* [*οὐκ ἂν φθάνοις*, *φθάνω*].
quickness, *τᾰ́χος* (n.).
quiet, *ἥσῠχος*, *ἀτρεμής*, *ἠρεμαῖος*, *μέτριος*, *ἡσῠχαῖος*.
— (silent), *ἄψοφος*, *ἀψόφητος*.
(v.), *παύω*, *κατασχεῖν*.
quietly, *ἡσῠχως*, *ἄτρεμᾰ́*, *ἠρέμᾰ*, *σῖγα*, *σῑγῇ*.
quit, *λείπω* [leave].
— be quit, *ἀπαλλᾰγῆναι*, *ἐλευθεροῦσθαι*.
quite, *παντελῶς*, *τὸ πᾶν*, *πανῦ*, *κάρτᾰ*.
quittance, *ἀπαλλᾰγή*.
quiver (s.), *φᾰ́ρετρᾰ*.
— (v.), *τρέω*, *τρέμω*, *τρομέω*.
quoit, *δίσκος*.

R

race, *φῦλον*, *γένος*.
— (course), *δρόμος*.
radiant, *λαμπρός* [bright].
rag, *ῥᾰ́κος* (n.), *λᾰκῖ́ς*.
rage (s.), *ὀργή*, *χόλος* [anger].
— (v.), *λυσσάω*, *μαίνομαι*, *μαργάω*.
rail (abuse), *λοιδορεῖν*, *νεικεῖν*, *λοιδορεῖσθαι* (d.) [*ἐπίρροθος*, *κακόρροθος*].
raiment, *ἑσθής*, *πέπλος* [clothes, garment].
rain, *ὕδωρ* (*ὑ*), *ὄμβρος*, *δρόσος* (f.).
rains, it, *ὕει* (*ῡ*).
raise, *ὀρθόω*, *αἴρω* (compds.).
rampart, *τεῖχος* (n.), *ἔρῦμα*, *τειχισμός*.
random, at, *εἰκῇ*.
range, *πλᾰνάομαι* [wander].
rank (military), *τάξῐς*.
rank among (v.), *τελεῖν ἐς*.
ransom (s.), *λῦ́τρον*, *ἄποινα*.
(v.), *λῡτρόω*, *λύω*, *ἐλευθερόω*.
rapid, *ὀξῠ́ς*, *τᾰχῠ́ς*.
rapine, *ἁρπᾰγή*.
rare, *θαυμαστός*, *σπᾰνῐ́ος*.
rash, *ἄβουλος*, *ἄσκεπτος*.
rather, *μᾶλλον* (corrective), *μὲν οὖν*.
rattle, *κρότος*, *κτῠ́πος*.

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ravage, δῃοῦν, πορθεῖν, ἄγειν φέρειν τε.
ravage (s.), φθορά, λύμη.
ravager, λῦμαντήρ.
rave [rage].
raw, ὠμός.
ray, ἀκτίς, αὐγή.
reach (arrive), ἀφῑκνεῖσθαι, προσελθεῖν.
— (stretch), προτείνω, παρασχεῖν.
read, ἀνᾰγνῶναι [μᾰθεῖν].
ready, ἕτοιμος, πρόχειρος, εὐτρεπής.
— (willing), πρόθῡμος ἄσμενος.
make —, εὐτρεπίζω [prepare].
real, ἀληθής, ἐτήτῡμος.
reality, ἀλήθειᾰ.
really, ἀληθῶς, ἔργῳ.
reap, θερίζω.
rear, αἴρω [lift].
— (cherish), τρέφω, παιδοτροφεῖν [ἔντροφος, σύντροφος].
rear (of army), οἱ ὄπισθεν.
reason (mind), νοῦς, λόγος, γνώμη, φρόνησῐς.
— (cause), αἰτίᾱ [ἕνεκα, οὕνεκα].
reason (v.), λογίζομαι.
reasonable (thing), εὔλογος.
— (man), σώφρων, δῐκαιος, μέτρῐος.
reasonably, εἰκότως, ἐν δῐκῃ, δῐκαίως.
rebellion, στᾰ́σῐς, βίᾱ.
rebellious, δυσσεβής, βῐ́αιος [ἀντιστῆναι, ἐναντιοῦσθαι].
rebuke, μέμφομαι [blame].
receive, λᾰ́βεῖν, δέχεσθαι, τῠ́χεῖν.
— friendly, δέχεσθαι, δεξιοῦσθαι, ἀσπάζομαι.
recently ἄρτῐ [lately].
recite, ἐξείπεῖν, διηγεῖσθαι.
reckon, ἀξιῶ, νομίζω [think].
recognise, ἀναγνῶναι.
recompence, χᾰ́ρῐς, ἄποινα.
reconcile, διαλλάσσειν.
reconciliation, διαλλᾰ́γή.
record (s.), μνῆμα.
recover, ἀναλᾰ́βεῖν, ἀνακτᾶσθαι.
— (medical), ἀπαλλᾰγῆναι νόσου, φεύγειν νοσ.
recovery, νόσου φῡγή.
red, ἐρῠθρός, πορφῠροῦς.
reduce (to a state), καταστῆσαι.
reed, δόναξ.
reflect, ἐννοέω, λογίζομαι, σκοπεῖν [consider].
reform, ἀνορθόω.
refrain (tr.), κατειργᾰθεῖν, κατασχεῖν, ἀπέχω.
(intr.), ἀποστῆναι.
refuge, φῡγή, ἀποστροφή.
refuse, ἀποπτῠσαι, ἀπωθεῖν.
— (to do), οὐ θέλω, οὐ πείθομαι, ἀπεῖπον.
refute, ἐλέγχω.
regard, σκοπεῖν, νομίζειν [consider].
regard (s.), ὥρᾱ, σπουδή.
— pay, — to, ὥρᾱν νέμειν, (d.), σπουδήν ποιεῖσθαι, (g.), φροντίζω.
regiment, στρᾰτός, τάξῐς.
region, χώρα.
regret, πόθος [sorrow, repent].
(v.), ποθεῖν.
reign (s.), ἀρχή.
(v.), κρᾰτέω, ἄρχω, δεσπόζω, τῠραννεύειν.
rein, ἡνίᾱ, χαλῑνός, ῥυτήρ.
reject, ἀπωθέω, ἐκβᾰ́λεῖν, ἀπορρῖψαι, ἀποπτῠσαι.
rejoice, χαίρω, τέρπομαι, ἥδομαι.
(tr.), εὐφραίνω.
relate, δηλόω, ἀγγέλλω, φράζω [tell].
related, relation, συγγενής [kin].
relationship, ἀγχιστεῖα γένους, τὸ συγγενές.
relax, χᾰλάω, ἀνῑέναι, λύειν.
release, ἐλευθερόω [free].
release (s.), λύσῐς, ἀπαλλαγή.
relentless, ἄτεγκτος [pitiless].
reliance, θάρσος, (n.), πίστῐς.
relic, λείψᾰνον.
relief, λύσῐς, κούφῐσῐς, ἀμπνοή, ἀπαλλᾰγή.
— (disease or pain), ἴᾱσῐς (ῑ).
— (assistance), ὠφέλειᾰ.
relieve, λύω, κουφίζω, παύειν (ἄλγος etc.).
— (assist), ὠφελεῖν, (a.), ἄρκεῖν, ἐπαρκεῖν, βοηθεῖν, (d.).
religion, τὸ θεῖον.
religious, εὐσεβής.
relinquish, λείπω.
reluctant, ἄκων, ἀκούσιος (ᾰ).
rely, πέποιθα.

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remain, *μένω* (compd.), [*καθῆσθαι*], *λείπεσθαι*.
what —s, *τὸ λοιπόν*, *τοὐπικείμενον χρέος*.
remainder, *τὸ λοιπόν*.
remaining, *λοιπός*.
remarkable [famous].
remedy, *φάρμᾰκον*, *ἄκος* (ᾰ), *ἴᾱμα* (ῐ).
(v.), *ἰᾶσθαι*, (ῐ), *ἀκεῖσθαι* (ᾰ). [*βοηθεῖν*, *ἐπαρκεῖν*].
remember, *μνήμην ἔχειν*, *μνημονέυειν*, *μεμνῆσθαι*, *μνῆστῖν ἴσχειν*.
remembrance, *μνήμη*, *μνεῖᾱ*, *μνῆστῖς*.
remind, *μιμνήσκω*.
remiss, *ῥᾳθῡμος*, *ἀμβλῠ́ς*, *ἀνειμένος*.
remit, *ἀφεῖναι*.
remnant, *λοιπός*.
remorse, *οἶκτος*.
remove, [take, put, — away : *τιθέναι*, *ἱστᾰ́ναι*, *αἱρεῖν*, *τάσσειν*, compd.] *ἀφαιρεῖν*.
rend, *σπάω* [tear].
renew, *ἀνορθόω*.
renounce, *ἀπεῖπον*, *ἀπέστην*, *ἀφίημι*.
renown, *κλέος*, (n.), *δόξᾰ*
rent, *λᾰ́κῖς*, *ῥῆγμα*.
repair, *ἀνορθόω*, *ἀκέομαι* [amend, remedy].
repay, *τῖ́νω*.
repeat, [*αὖθῖς*, *πᾰ́λῐν*, *αὖ*.]
repel [foes], *ἀμῦνασθαι*, *ἀπωθέω*, *διωθέω*, *ἐξαπωθέω*.
repent, *μεταμέλει*, impers. [grieve, sorry].
reply [answer].
report, *λόγος*, *φήμη*.
(v.), [relate, tell].
reproach, (s.), *ὄνειδος* (n.), *ἔγκλημα*.
(v.), *ὀνειδίζω*, *αἰτιᾶσθαι*, *μέμφομαι*, *ψέγω*, *κατηγορῶ*, [*μεμπτός*, *ἐπιρρόθοις κακοῖσι*, *δενν*ά*ζω*].
reproof, *ψόγος* [reproach].
repulse, (v.), *παρωθεῖν* [repel].
repute, *δόξᾰ* [fame].
request [ask, pray, require], *ἀξιόω*.
require, *δῖκαιόω*, *ἀξιῶ*, *κελεύω*, *αἰτῶ*.
requisite, *ἀναγκαῖος* [need].
requital, *ἀμοιβή*, *ἄποινα*, *ζημία*, *δῖ́κη*.
requite, *ἀμύνασθαι*, *ἀμείβεσθαι*.
resemble, *ἔοικα* [like].
resent, —ful, —ment, [*κότος*, *ὀργή*, *χόλος*, . . anger].
reserve, *τηρέω*.
resign, *ἀφεῖναι*, *ἀπειπεῖν*, *ἐκστῆναι*.
resist, *ἀντέχειν*, *ἀντιστῆναι*, *ἐναντιοῦσθαι*, *καρτερεῖν*.
resolute, *εὔτολμος*, *εὐθαρσής*, *ἄοκνος*.
resolution, [*δοκεῖ*, *δέδοκται*, *βουλεύω*], *βούλευμα*, *δόγμα*.
resolve, *γιγνώσκειν*, *βουλεύω*, *ἐννοῶ*.
resource, *πόρος*, *μηχᾰνή*.
respect, (s.), *αἰδώς*, *τῖμή*, *ἐντροπή*.
(v.), *τῖμάω*, *θαυμάζω*, *αἰδεῖσθαι*.
respectable, *τῖμιος*, *ἔντῖμος*.
respite, *ἀμπνοή* (a.).
responsible, *ὑπέγγῡος*.
rest, (s.), *ἀνάπαυλᾰ*, *ἀμπνοή*, *σχολή* [peace].
(adj.), *λοιπός*, *ὁ ἄλλος*.
(v.), *εὕδειν*, *κεῖσθαι*, *ἧσθαι*, *ἡσῦχάζω*.
restless, *ἄῦπνος*, *ἀκοίμητος*, *ἄστᾰτος*.
be —, *ἀγρυπνεῖν*.
restoration, *ἐπανόρθωσῐς*.
restore, *ἀποδοῦναι*.
— [reestablish], *ἀνορθόω*, *καθιστᾰ́ναι πᾰ́λῐν*.
— [exile], *κατᾰ́γω*.
be —d, [exile], *κατελθεῖν*.
restrain, *ἐπι- κατα- σχεῖν*, *ἀποστρέφειν*, *κωλύω*.
result, *τὸ συμβάν*.
result (v.), *ἐκβαίνω*, *συμ- γίγνομαι*.
retain, *ἔχω*, *σώζω*, *φῡλάσσειν*.
retire, retreat, } *χωρεῖν*, *λέναι* (ῐ), compd., *φεύγω*. *ὑπορρσω* (water).
retreat (s.), *προσφῡγή*, *καταφῡγη*.
return (intr.), *ἥκω*, *νοστέω*, *κατελθεῖν*, *ἐπανελθεῖν*, *ὑποστρέφειν*.
— to land or home, *κατελθεῖν*.
return (s.), *ὑποστροφή*, *νόστος*, [*νοστῆμῳ ποδί*, *νοστίμην ὁδόν*].
reveal, *μηνύω*, *δηλόω*, [show, tell].
revel, *κῶμος*.
(v.), *κωμάζω*, *βαγχεύω*.
revenge (s.), *τῖμωρία*, *δῖ́κη*.
(v.), *τῖ́νω*, *ἀμύνεσθαι*, *ἀμείβεσθαι*, *δῖ́κην λᾰ́βεῖν*.
in — for, *ἀνταποινᾰ́*, *ἄποινα*, [accusatives in apposition to clause or subj.].

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revere, *σέβειν, σέβεσθαι, αἰδεῖσθαι, αἰδῶ νέμειν.*
reverence, *αἰδώς.*
pay —, *αἰδῶ νέμειν.*
— (v.), [revere].
reverend, *σεμνός.*
review, *κρίνειν, ἐξετάζειν.*
revile, *λοιδορεῖν, κακοστομεῖν, κερτομεῖν.*
revive, (tr.), *ἐγείρειν.*
revolt, *ἀποστῆναι, ἐπαναστῆναι.*
(s.), *ἐπανάστᾰσις, στᾰ́σις.*
revolution, [change].
reward, *χᾰ́ρις, μισθός, γέρᾱς.*
(v.), *ἀμείβεσθαι.*
rib, *πλευρά, πλεῦρον.*
rich, *πλούσιος, εὔπορος, πλουτῶν, ἄφθονος.*
riches, *πλοῦτος, χρήματα.*
— be rich, *πλουτέω, εὐπορεῖν, πλουτίζεσθαι, ἀφθόνως ἔχειν.*
en—, *πλουτίζω.*
rid (v. tr.), *ἀπαλλάσσειν, ἐλευθεροῦν.*
get —, *ἀπαλλᾰγῆναι, ἐλευθεροῦσθαι.*
riddance, *ἀπαλλᾰγή.*
ride, *ἱππεύειν, ἱππηλᾰτεῖν, ἐλαύνειν.*
rider, *ἱππεύς, ἱππηλᾰτης.*
ridge, *λόφος, κορῡφή, δειρᾱ́ς.*
ridicule, *γέλως* : [incur —,] *ὀφλεῖν γέλωτᾰ́.*
ridiculous, *γελοῖος.*
right (adj.), [straight], *ὀρθός, ἰθῠ́ς (ῐ̄), εὐθῠ́ς.*
— [just], *ὀρθός, δίκαιος, ἔνδικος.*
— [proper], *ὀρθός, εὐπρεπής, πρέπων.*
[*δεῖ, προσήκει, χρή, πρέπει, θέμις*].
— [hand], *δεξιός*
right (s.), *θέμῐ̄ς, δῐ́κη, τοὔνδῐκον.*
have the —, *δῐ́καιος εἶναι.*
ring, *σφρᾱγίς, κῦ́κλος.*
ring (v.), *ἠχεῖν.*
riot, *στᾰ́σις.*
rip, *λύω, σπάω.*
ripen (tr.), *πεπαίνω.*
(intr.), *ἀκμάζω.*
rise, *ὀρθοῦσθαι, ἀναστῆναι, αἴρεσθαι,* compd. *χωρεῖν ἄνω.*
— [from sleep], *ἐγερθῆναι (ἐξ-).*
— [stars, etc.], *ἀνίσχειν, φᾰ́νῆναι.*
rise, rising [of sun, etc.], *ἀντολή, ἀντολαί.*
(adj.), *ὑπερτελής, ὄρθῐος.*
risk, *κίνδῡνος.*
(v.). *παραβάλλεσθαι, τολμάω.*
rite, *τέλος* (n.).
rival, *ἀνθᾰμιλλος.*
(v.), *ἀντᾰγωνίζομαι, ἀντιστῆναι, ἀμιλλᾶσθαι (ᾰ̄).*
river, *ποτᾰμός, ῥεῖθρον, ῥέεθρον, ῥεῦμα, ῥοή.*
road, *ὁδός* (f.), *κέλευθος* (f.), *ἀμαξῖτός* (f.).
roam, *πλᾰ́νῶμαι, ἄλῶμαι, ἀναστρέφεσθαι.*
roaring, *βοᾶν, βρῡχᾶσθαι, ἠχεῖν, κτῡπεῖν, φθέγγεσθαι, βρέμω, στένω.*
roaring, *βρέμων, στένων, βαρύκτῡπος,* ἀλίρροθος (sea).
(s.), *μύκημα, βρόμος.*
roast, *ὀπτάω, καίω.*
rob, *ἁρπάζω, σῡλάω, στερεῖν* (compd.).
robber, *λῃστής.*
robbery, *λῃστεία, ἁρπᾰγή.*
robe, *πέπλος, στολή, στόλισμα, ἐσθής.*
rock, *πέτρᾱ, πέτρος, χοιρᾰ́ς.*
rocky, *πετραῖος, πετρώδης.*
rod, *ῥάβδος.*
rogue, *πανοῦργος.*
roll, *κῡλίνδω, ἑλίσσω, στρέφω.*
roof, *στέγος, στέγη, πύργος, ἔπαλξις* (of a wall).
room, *χώρᾱ, στέγη, οἴκημα.*
— (space), *χῶρος.*
root, *ῥίζᾰ́.*
— and branch, *πρόρριζος.*
rope, *σπάρτον, ἀρτᾰ́νη.*
rose, *ῥόδον.*
rot, *σᾰπῆναι.*
rotten, *σᾰπρός.*
rough (lit.), *τρᾱχῠ́ς.*
— (met.), *σκληρός, ὠμός, ἄγροικος.*
round (adv.), *πέριξ, κῦ́κλῳ.*
(prep.), *περῐ́* (d. a.).
rouse, *ἐγείρω, ἐκκῑνέω, ὁρμάω, ἀνιστᾰ́ναι, ἐξορθόω.*
rout (v.), *ἐς φῦγήν τρέπειν.*
row (s.), *στῖχος, τάξῐς.*
(v.), *ἐρέσσω, κωπηλᾰτεῖν.*
royal, *βᾰσῐλῐκός, τῠραννῐκός.*
rub, *τείρω, τρῑβω.*

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rude, ἄμουσος, ἀπαίδευτος, ἄκομψος.
rudder, οἰαξ (ᾱκ-) [steer].
rugged, στυφλός.
ruin, φθορά, ὄλεθρος, ἄτη (ᾰ).
(v.), φθείρω, ὄλλυμι.
ruinous, ἐξώλης, πᾶνώλης, ὀλέθρῐος.
rule (lit.), στᾰθμη, κᾰνών.
— (law), νόμος.
— (dominion), κρᾰτος (n.), ἀρχή.
rule (v.), ἄρχειν, κρᾰτεῖν, δεσπόζω, τῦρανν-εύω (g.) : εὐθῦνω (a.).
rulers, ἄρχοντες, οἱ κρᾰτοῦντες, τοὺς ἐν τέλει, δεσπόται.
rumble, βρέμειν, βρυχᾶσθαι, ψοφεῖν, ἐπηχεῖν.
rumour, λόγος, φήμη.
run, δρᾰμεῖν, θεῖν, φέρεσθαι, ῥεῖν (compd.), ὁρμᾶσθαι, σπεύδειν, ἐγκονεῖν.
away, φεύγειν, διδρᾰσκειν (compd.), οἴχομαι [φροῦδος].
rush (v.), ὁρμάω (mid.), φέρομαι, ᾰ̓σσω, φεύγω (compd.) [σῠθείς].
(s.), ὁρμή, φορά.
rustic, γεωργός, ἀγρότης, αὐτουργός.
rustle, ψοφεῖν.
ruthless, ὠμός [pitiless].

S

sack (s. city), ἅλωσῐς (ᾰ̆), ἁρπᾰγή.
(v.), ἁρπάζω, ἑλεῖν.
sacred, ἅγιος (ᾰ̆), ἄγνος (ᾰ̆), σεμνός, ἱερός (ῐ̆, ῑ̆), θεῖος.
sacrifice (s.), θῦμα, πρόσφαγμα.
(v.), (lit.), θυω, σφάζω.
— — (met.) κτείνω, ὄλλῡμι (compd.).
sacrificial, θυστᾰ́ς (f.).
sad (persons), ἄθῡμος, λῡπούμενος, ἀλγῶν, τλήμων, σκῦθρωπός (στῦγνός, appearance).
(things), ἀλγεινός, λυπηρός, δεινός, βᾰρῠ́ς.
sadden, λῡπεῖν.
safe, ἀσφᾰλής, πιστός, βέβαιος, ἐχέγγῠος.
— (unharmed), ἀκήρᾰτος.
safety, ἄδειᾰ̆, ἀσφᾰ́λεια.
sail (s.), ἱστῐον.
strike —, χᾰλᾶν ἱστῐον.
set —, αἴρειν ἱστῐον, τείνειν ἱστίον.
sail (v.), πλεῖν, ναυστολεῖν, ναυτίλλομαι [οὔριος, ἱστῐοδρομεῖν].
sailor, ναύτης, ναυτῐ́λος, ναυβᾰ́της, ναύκληρος.
sake, for — of, χᾰ́ρῐν, οὕνεκᾰ, ἕκᾰτῐ.
sale, ἀπεμπολή.
salt, ἅλς, ἅλες (ᾰ̆).
salt (adj.), ἁλμῠ́ρός.
salute, ἀσπάζομαι.
same, ὁ αὐτός [ταὐτό and ταὐτόν] ὁμοῖος, ἴσος (ῐ̆).
[compounds, ὁμο- συν- ἰσο-].
at — time, ὁμοῦ, ἅμᾰ̀ (ᾰ̆) : σύμμετρος χρόνῳ, etc.
sanctuary, νᾱός [temple].
sand, ψάμμος (f.).
sandal, πέδῐλον, ἀρβῦλη.
sane, ἔμφρων, σώφρων [φρονέω, σωφρονεῖν].
satiate, μεστοῦν, πλῆσαι.
satiety, κόρος, πλησμονή.
satisfaction (for wrong), δῐ́κη, τιμωρία, ἀποινᾰ́.
satisfy, πληροῦν, χᾰρῐ́ζομαι.
savage, ἄγριος, ὠμός, ἀπροσήγορος.
save, σώζω, φῦλάσσω.
— from, ἀπαλλάσσω, ἐξελεῖν, ἐλευθεροῦν, ἐκσώζω.
save (prep.), πλήν (g.).
saving, σωτήρῐος.
saviour, σωτήρ.
say, λέγειν, φημί, εἰπεῖν, αὐδάω, ἐννέπειν, ἐξελίσσειν λόγον.
— (explain), δηλοῦν, φράζειν, σημαίνω, σᾰφηνίζειν.
— (utter), φωνεῖν, φθέγγεσθαι, λάσκειν, ἐκβᾰλεῖν ἔπος.
saying, λόγος, μῦθος, φᾰ́τῐς, φθέγμα, ἔπος (n.).
scale (weigh), σταθμός, τᾰ́λαντον [ῥοπή, ἀντίρροπος, ἰσόρροπος].
scant, σπᾰνιστός, μῑκρός, βαιός [σπᾰνῐ́ς, σπᾰνίζω].
scantily, ἐνδεῶς.
scar, οὐλή [ὕπουλος].
scarcely, μόλῐ̀ς, μόγῐ̀ς, σχολῇ.
scarcity, ἔνδεια [deficient].
scare, φοβεῖν, πτοεῖν.
scatter, διασπείρω, διασκεδάννυμι.
sceptre, σκῆπτρον [rule, throne].
scorch, φλέγω (tr. and intr.), ἐκπῠρόω, καίειν.

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scorn, *ὕβρις* (ῡ ŭ), *ἀτῑμία*.
(v.), *ὑβρίζω*, *ἀτιμάζω*.
scourge, *μάστιξ*.
scream (v.), *βοάω* [*κραυγή*].
sea, *πόντος*, *θάλασσα*, *πέλᾰγος* (n.), *σᾶλος* [*κῦμα*, *κλῠδών*, *κλῠδώνιον*, *οἶδμα*], *ἅλς*.
sea (adj.), *θᾰλάσσιος*, *πόντιος*, *ἐνάλιος*.
ἅλιος (ᾰ), *ἀλίρροθος*.
-fight, *ναυμᾰχεῖν*.
-coast, *ἀκτή*, *ῥηγμίς*.
seal, *σφρᾱγίς*.
seam, *ῥᾰφή*.
search, *ἔρευνᾰ*.
(v.), *ἐρευνᾶν*, *ζητεῖν*, *μᾰτεύειν*, *μαστεύειν*, *θηρᾶν*, *ἰχνεύειν* (ῐ ῑ).
season, *ὥρᾱ*, *καιρός*.
seat, *ἕδρᾱ* (ᾰ), *θάκημα*, *θῶκος*, *θρόνος*, *ἕδος*, *ἑδώλιον*, *θᾶκησις*.
(v.), *καθίζειν*, *ἱδρῡειν*.
second, *δεύτερος*.
secrecy, *τὸ κρυπτόν*, *τἀφᾰνές*, *τἀπόρρητα*.
secret (adj.). *κρυπτός*, *κρῠφῐος*, *κρῠφαῖος*, *ἀπόρρητος*, *λᾰθραῖος*, *ἄδηλος*, *ἄσημος*.
keep —, *κρύπτειν* (compd.), *στέγω*, *κᾰλύπτω* [*σῑγάω*, *σῖγα*, *λανθᾰ́νω*].
secret (s.), *ἀπόρρητον*.
secretly, *λᾰθρᾴ*, *κρῠφᾰ́*, *κρῠφῇ*, *λᾰθραίως*.
secure, *ἀσφᾰλής* [safe].
(v.), *βεβαιόω*.
security, *ἀσφᾰλειᾰ́*, *ἄδειᾰ́*, *τὸ πιστόν*.
sedition, *στᾰ́σῐς*, *θόρῠβος*, *ἀταξία*, *τᾰ́ραγμα*.
seduce, *πλᾰνάω*, *παράγω*, *πείθω*, *ἀπᾰτάω*, *φθείρω*.
see, *ὁρῶ*, *ἰδεῖν*, *σκοπεῖν*, *ἀθρεῖν*, *βλέπειν*, *λεύσσειν*, *θεᾶσθαι*, *δέρκεσθαι* (compds.).
seed, *σπέρμα*, *σπόρος*, *σπορά*, *γόνος*, *γενός* (n.), *γονή*.
— (met.) *ἀρχή*, *ἀφορμή*, *αἰτία*.
seek, *ζητεῖν* [search].
— (aim in business), *σπουδάζειν*. *σπεύδειν*, *πειρᾶσθαι*, *μηχᾰνᾶσθαι*.
seem, *φαίνομαι*, *δοκῶ*, *ἔοικα* [*ὡς* with part.].
seem, it — (s.), good, *δοκεῖ*, *δέδοκται*.
seer, *μάντῐς*, *προφήτης*, *χρησμῳδός*, *οἰωνοσκόπος*.
seize, *λᾰβεῖν*, *ἑλεῖν*, *μάρπτειν*, *ἁρπάζειν* (compd.).
seldom [*μόλῐς*, *σπᾰνῐ́ς*].
select, *ἐξελέσθαι* [choose].
self, *αὐτός*.
self-will, *αὐθᾰδία*.
—ed, *αὐθᾰδής*.
sell, *πωλεῖν*, *πιπράσκειν*, *ἐμπολάω*, *ἐξοδάω*.
send, *πέμπω*, *στέλλω*, *ἵημι* (ῑ), (compounds).
sense (perception), *αἴσθησις*.
(brains), *γνώμη*, *νοῦς*, *φρένες*.
sensible (person), *ἔμφρων*, *φρόνῐμος*, *σώφρων*.
(thing), *εὔλογος*.
be —, *σωφρονῶ*, *εὖ φρονεῖν*, *φρονεῖν*, *λόγον ἔχειν*.
sentence, *δῖκη*, *κρῖσις*, *γνώμη*.
separate, *χωρίζω*, *λύω*, *διαιρεῖν*, *διασπᾶν*.
separately, *χωρῐ́ς*, *δῐ́χᾰ́*.
sepulchre, *τᾰ́φή*, *τάφος*, *τύμβος*.
serene, *αἴθρῐος* : (met.), *ἡσῠ́χος*, *ἡσῠχαίος*.
serpent, *ὄφῐς*, *ἔχιδνα*, *δρᾰκών*.
servant, *πρόσπολος*, *διάκονος*, *οἰκέτης*, *ὑπηρέτης*, *παῖς*, *λᾶτρις*, *θής*.
serve (as attendant), *ὑπηρετεῖν*, *λᾰτρεύειν*, *δουλεύω*.
— (benefit), *ὠφελεῖν*, *εὐεργετεῖν*, *εὖ δρᾶν* [*χρήσιμος*].
service, *δουλεία*, *δούλευμα*.
— (benefit), *εὐεργέτημα*, *ὠφέλημα*, *ὠφελειᾰ́*.
serviceable, *χρήσῐμος*, *ὑπουργός*.
set (v.), *θεῖναι*, *στῆσαι*, *ἱδρύειν* (compd.).
— about, *πεῖραν λᾰβεῖν*, *ἐγχειρεῖν*.
— out, *ἀπελθεῖν* [go away, depart].
— up, *ἀνίστημι*, *ὀρθοῦν* (compounds).
— upon, *ἐγκεῖσθαι* [attack].
(intr. of sun), *δῦναι*.
settle, *τάσσω*, *καθιστᾰ́ναι*, *διοικεῖν*, *περαίνω*, *κραίνω*, *τελεῖν*.
— (home), *οἰκίζω*.

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seven, ἑπτά.
sever, χωρίζω [separate].
severe, πῖκρός, δεινός, ὀξύς, τρᾱχύς, δῡσάλγητος, βᾰρίς, etc.
sew, ῥάπτω.
shade, σκιά [darkness].
— ghost, εἴδωλον, ψῡχή.
shaft, βέλος (n.), αἰχμή, ὀϊστός.
shake, σείω, πάλλω, τῑνάσσω.
shall, μέλλω (fut.), (opt.), ἄν : in questions (subj.).
shame(s.), αἶσχος(n.), αἰσχύνη, αἰδώς.
(v. tr.), αἰσχύνω (compd.).
-ful, αἰσχρός, δεινός, ἀνάξιος.
-less, ἀναιδής, ἀναίσχυντος.
shamelessness, ἀναίδεια.
shape, μορφή, σχῆμα, εἶδος (n.), δψῖς.
shapeless, ἄμορφος.
share, μέρος (n.), μοῖρα [part].
(v.), μετασχεῖν, κοινωνεῖν, συλλᾰβέσθαι.
sharp, ὀξύς, θηκτός, τεθηγμένος, ὀξύστομος, ὀξύπρωρος, ὀξῡπευκής.
-sighted, εὖσκοπος.
sharpen, ὀξύνω, θήγω, θηγανω, ἀκονάω.
shear, κείρω, ξῠρέω [κουρά, κούριμος].
shed, ἐκβᾰλεῖν, χέω.
sheep, οἶς, μῆλον, βοτόν.
sheet, φᾶρος, φᾰ̃ρος (n.) : (ship), πούς.
shell, ὄστρᾰκον.
shelter, στέγη, σκέπασμα, καταφῡγή.
(v.), στέγω, προστᾰτεῖν (g.).
shepherd, ποιμήν.
shield, ἀσπίς.
-bearing, ἀσπιδηφόρος, ἀσπῐδοῦχος, ἀσπιστήρ.
shine, λάμπω, στίλβω, πρέπω.
shining, λαμπρός, ἐκπρεπής [bright].
ship, ναῦς, πλοῖον, δόρυ, σκᾰ́φος (n.).
-wreck, ναυαγία [ναυᾰγεῖν].
shiver, φρίσσω [tremble].
— (break), θραύω.
shoe, ἐμβᾰ́ς, ἀρβῦλη, πέδῑλος
-maker, σκῡτορρᾰ́φος.
shoot, τοξεύω, βάλλω, ἀκοντίζω, βέλος ἀφεῖναι.
(intr.) (met.) ὁρμᾶν, ᾱ̓σσω.
shore, ἀκτή, ῥηγμίς, [παράκτιος, ἐπάκτιος, ἄκτιος].
short, βρᾰχῦς, ὀλῑ́γος, βαιός, σύντομος, ἐφήμερος.
shorten, συγκόπτω, συστέλλω.
shortly (soon), ἐν τᾰ́χει, τᾰ́χος, τᾰχᾰ́.
shot, βέλος (n.), τόξευμα, ὀϊστός.
should, χρή, δεῖ, χρεών : conditional, optative and ἄν.
shoulder, ὦμος.
shout (s.), βοή [cry, noise, etc.].
(v.), βοάω, κεκρᾱγέναι.
show, δείκνῡμι, δηλοῦν, σημαίνω, φαίνω, ἐμφᾰνίζω, παρέχω, προσφέρειν.
shower, ὄμβρος, χειμών.
shrill, ὀξύς, λῑγύς, μᾰκρός.
shrine, ναός, νεώς [temple].
shrink, ὀκνέω (ἀπ-), φῡγεῖν, ἀποστῆναι, ἀποστρέφεσθαι.
shrivel, ἰσχναίνω.
—led, ῥῡσός, ἰσχνός.
shroud, περιπτύσσειν, περιστέλλω [cover].
shudder, φρίσσω [shiver].
shun, φεύγω.
shut, πῡκάζω, κλείω, φράσσω, πακτόω, πηγνύμι (compds.).
sick, ἀσθενής, κάμνων, ἄρρωστος, νοσώδης.
be —, νοσεῖν, κᾰκῶς ἔχειν, ἀσθενεῖν.
sickness, νόσος, νόσημα, πᾰ́θος (n.).
side, πλευρά (sing.), πλεῦρᾰ (pl.).
on the opposite —, ἐξ ἐναντίας.
on this —, on that —, ἐνθᾰ̃ μέν, ἐνθᾰ̃ δέ.
on this —, τῇδε, ταύτῃ [here],
on that —, ἐκείνῃ (there), [ἕτερος, ὁπότερος, ἑκᾰ́τεροι].
on father's (mother's, etc.) —, πᾰτρόθεν, μητρόθεν, πρός πατρός, etc.
which —, πῇ, ὅπη.
siege, [τειχηρής].
sigh (s.), στέναγμα, στόνος.
(v.), στένω, στενάζω.
sight, ὄψῐς [ὄμμα, ὀφθαλμός,], θέα, θέᾱμα.
sightless, τῦφλός, ἀμαυρός, ὀμματοστερής.
sign, } σῆμα, σημεῖον, σύμβολον,
signal, } σύνθημα, τέκμήριον, τέκμαρ.
signify, σημαίνω [show, tell, declare].

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silence, *σῑγή, σῖωπή*: *εὐφημία.*
silent, *σῑγῶν, ἡσῠχος, ἡσῠχαῖος, ἄφωνος*: *εὔφημος, ἄψοφος, ἀψόφητος.*
be —, *σῑγᾶν, σῖωπᾶν, εὐφημεῖν.*
silver (s.), *ἄργῠρος.*
(adj.), *ἀργῠροῦς.*
simple, *ἁπλοῦς, ἄκομψος, χρηστός.*
— morally, *ἄδολος, ἁπλαστος, ἀκήρᾰτος.*
simply, *μόνον, ἁπλώς.*
sin, *ἁμαρτία, ἁμάρτημα, δυσσέβεια, τᾰ̀δικον, πλημμέλημα.*
sin (v.), *ἁμαρτᾰ́νω, ἀδῐκέω, δυσσεβεῖν, ἁμπλᾰκεῖν* (aor. inf.).
since (temporal), *ἐπεί, ἐξ οὗ, ἀφ' οὗ* (*οὗπερ*).
(causal), *ἐπεί, ὡς, ἐπειδή.*
(thenceforth), *ἐκ τοῦδε, ἐξ ἐκείνου.*
sincere, *ἀληθής* [simple].
sinful, *δυσσεβής, ἄδῐκος, ἀλῐτήριος.*
sing, *ᾄδειν, ἀείδειν, μέλπειν, ὑμνεῖν.*
singer, *ἀοιδός, μελῳδός.*
single, *εἷς, μόνος.*
sink, *ποντίζω, δύω, κατα-, καθεῖναι, κρύπτω.*
(intr.), *ῥέπω, πίπτω, εὔδω.*
sinner, *κᾰκοῦργος, ἁμαρτωλός, δυσσεβής.*
sire, *πᾰ́τήρ, γεννήτωρ.*
sister, *ἀδελφή, κᾱσιγνήτη.*
sit, *ἧσθαι, καθ-, ἐφ-, καθίζω, θάσσω, θᾱκέω.*
sitting, *ἕδρα.*
six, *ἕξ.*
— years old, *ἑξέτης.*
size, *μέτρον, μέγεθος, μῆκος* (n.).
skilful, *σοφός, δεξιός, ἔμπειρος, δεινός, ἐπιστήμων.*
skill, *ἐμπειρία, τέχνη.*
skin, *δέρμα.*
sky, *οὐρᾰνός, αἰθήρ, ἀήρ(ᾱ), πόλος.*
slack, *ἀνειμένος.*
slacken, *χᾰλάω, ἀνιέναι.*
slaughter, *φόνος, σφᾰγή.*
(v.), *σφάζω, κτείνω, φθείρω* (compd.).
slave, *δοῦλος, οἰκέτης, πρόσπολος, αἰχμᾰ́λωτος, δμώς.*
be a —, *δουλεύω.*
slavery, *δουλεῖᾱ, δεσμᾰ́*, [*δέω*, etc., *εἴργω*].
slay, *κτείνω, σφάζω, νοσφίζω, φονεύω, διαφθείρω, ὄλλῡμι* (compds.).
slayer, *φονεύς.*
sleep, *ὕπνος*(*ῠ̆*).
(v.), *εὕδω, κοιμᾶσθαι, ὑπνώσσω, ὑπνοῦσθαι, καθεύδω.*
asleep, *ὕπνῳ δᾰμείς, κείμενος.*
sleepless, *ἄῠπνος, ἀγρυπνος* (*ῠ̆ ῡ̆*).
sleepy, *ὑπνώδης* (*ῠ̆ ῡ̆*).
slight, *φαῦλος, εὐτελής, ἀσθενής, λεπτός, ἀραιός, βρᾰχῠ́ς.*
slip, *πταίω, σφᾰλῆναι, ὀλισθᾰ́νω.*
slip away, *ἐκκλέπτω πόδα, ἀφέρπειν, σῖγᾰ̀ ὑπεκφῠ́γεῖν*, etc.
slippery, *σφᾰλερός.*
slope, *καταντής* (adj.).
sloth, *ἀργία, ῥᾳθῡμία.*
slothful, *ἀργός* [idle].
slow, *βρᾰδῠ́ς, σχολαῖος.*
be —, *βραδύνομαι, μέλλω, χρονίζω.*
slumber, slumbrous, [sleep, sleepy].
sly, *δόλιος, πᾰ̀νοῦργος, ποικῐ́λος.*
small, *μῑκρός, σμῑκρός, βρᾰχύς, βαιός.*
smart, *ἄλγος* (n.) [pain].
smell (s.), *ὀσμή* [*εὐώδης, δῠσώδης*].
(v. intr.), *ὄζειν, ὀσμὴν ἔχειν.*
(v. tr.) *ὀσφραίνομαι.*
smile, *μειδιᾷν, γελάω.*
smite, *παίω, κόπτω, τύπτω, πλήσσω, θραύω.*
— (met.), *ἐκπλήσσω.*
smith, *χαλκεύς.*
smoke (s.), *κᾰ́πνός,*
(v.), *ζέω, καπνὸν ἐξεῖναι.*
smooth, *λεῖος, ξεστός*
(v.), *λεαίνω.*
smother, *πνίγω.*
snake, *ὄφῐς, δρᾰ́κων.*
snare, *πᾰ́γή, ἄρκῠς* (f.).
snatch, *ἁρπάζω, μάρπτω, ἑλεῖν.*
snort, *φῡσιάω, φυσαω, ἐκπνεῖν.*
snow, *χῐών, νῐφᾰ́ς.*
so (thus), *οὕτως, ὧδε, τῇδε, ταύτῃ.*
(accordingly), *οὐκοῦν, *οὖν, *τοίνῦν, τοίγᾰρ, τοιγᾰροῦν, ὥστε, *ἄρᾰ.*
(so that), *ὥστε, ὡς.*
so much, *τοσοῦτον, τοσόνδε, τόσον, τοσαῦτα.*
so great, *τοσοῦτος*, etc.
soar, *πέτεσθαι.*

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sober, *νήφων* : (met.), *σώφρων*.
soft, *μᾰλᾰκός, μαλθᾰκός, ἁβρός*.
soften (v.), (met.), *μᾰλάσσω, πρᾰΰνω*.
softly, *μαλθᾰκῶς*.
(met.), *ἡσῡχως, σῖγα*.
soil (s.), *γῆ, πέδον, χθών, οὐδας, χώρᾱ*.
(v.), *μολύνω, μιαίνω, χραίνω*.
sojourn, *μετοικέω*.
soldier, *ἀνήρ, ὁπλίτης, παρασπίστης, ἀσπίστηρ, ἀσπῐδηφόρος, ἀσπίστης, ἄλκῐμος ἀνήρ, λοχίτης*.
sole, *μόνος, μοῦνος*.
solemn, *σεμνός*.
solid, *στερρός, πῡκνός*.
— (firm), *ἀσφᾰλής, βέβαιος, ἔμπεδος, εὐστᾰθής*.
solitary, *μόνος, ἔρημος, μονόστολος*.
solitude, *ἐρημία*.
some, *τις, ἔστιν οἵ, (πη, πως, ποι, ποι, ποθέν)*.
—times, *ἴσθ' ὅτε, ποτέ, ἤδη, ἤδη ποτέ, ἄλλοτε μέν . . ἄλλοτε δέ*.
son, *υἱός (ῐ̆) παῖς, τέκνον, ἔκγονος, [πεφῡκώς, φύς, γεγώς, ἐκγεγώς]*.
song, *ἔπος, ἀοιδή (ᾰ̄), ᾠδή, μέλος* (n.), *ἄσμα, νόμος*.
soon, *τᾰχᾰ, αὐτῐκᾰ, θᾶσσον, τᾰχῠ́, ὡς τάχος, ὡς τάχιστα, εὐθῠ́ς, εὐθέως. παραυτῐκα*.
soothe, *πρᾰΰνω, κηλέω*.
soothsayer, *μάντῐς, χρησμῳδός, οἰωνοσκόπος* [seer].
sorcerer, *μᾰ́γος*.
sorcery, *φάρμᾰκα* (n. pl.)
sore (s.), *ἕλκος* (n.), *τραῦμα* [pain, wound].
sore (adj.), *ἀλγῶν* [pain].
sorely (adv.), *κάρτα, λίαν, ἄγᾱν, πᾰ́νῠ́, παντελῶς*.
sorrow (s.), *ἄχος, κῆδος, πένθος, πάθος* (all n.), *λύπη, δῦνή*.
to one's —, *κλαίων, οὔτι χαίρων*.
— (v.), *ἀλγεῖν* [grieve].
sorry (sad), *ἄθῑμος, ἀλγῶν, λῡπούμενος, δύσθῡμος*.
(mean), *φαῦλος, φλαῦρος*.
sort, *γένος* (n.) [kind].
what, this, which —, *ποῖος, τοιοῦτος, τοιόσδε, τοῖος, οἷος, ὁποῖος*.
in some —, *τρόπον τινά*.
sort, all —s, *παντοῖος*.
soul, *φρήν, ψῡχή, φρενές, λῆμα, ἦτορ, ἦπᾰρ, καρδία, στῆθος* (n.).
sound, *κτῦπος, ἠχή, φωνή, φθόγγος, φθέγμα, ψόφος*.
sound (v.), *ἠχέω, φωνέω, ψοφέω*.
sound (adj.), *σῶος, σώφρων*.
sour, *ὀξῠ́ς, πικρός*.
source, *πηγαί, ἀρχή*.
south, *νότος, μεσημβρία*.
sovereign, *κύριος, δεσπότης, τῠ́ραννος*, [lord, master].
—ty, *κρᾰ́τος* (n.), *τῠραννίς* [power, rule].
sow (v.), *σπείρω*.
sow (s.), *ὗς*.
sowing, *σπορά, σπόρος*.
space, *χῶρος, χώρᾱ*.
spare, *φείδεσθαι* (g.), *μετρίως χρῆσθαι* (d.).
— (refrain), *ἀποσχέσθαι, φῡγεῖν*.
sparing, *φειδωλός*.
sparkle, *στίλβω, ἀστράπτω, λάμπω, φλέγομαι*.
speak, *λέγω, φημί, εἰπεῖν (ἐξ-, προ-, κατ-), λάσκειν, ἀγορεύω, ἐννέπω, φθέγγομαι, βοᾶν, φωνεῖν*.
— to, *προσειπεῖν, προσαυδᾶν, προσεννέπειν, προσφωνεῖν*.
speaker, *ῥήτωρ, δημηγόρος*.
speaking, *λόγος*.
spear, *λόγχη, δόρῡ, ἔγχος* (n.).
spearman, *δορισθενής, δορυσσοῦς* (adj.).
special, *ἐξαίρετος*.
spectacle, *θέα, ὄψῐς, θέᾱμα*.
spectre, *φάσμα, εἴδωλον, φάντασμα*.
speech, *φωνή, λόγος, φθέγμα* : *γλῶσσα* (tongue).
speechless, *ἄφωνος, ἄφθογγος*.
speed, *σπουδή, τᾰ́χος* (n.), *δρόμος*.
(v.), *σπεύδω, ἐπείγομαι, ἐγκονεῖν*.
— (prosper), *εὐτῠχεῖν*.
speedily *τᾰχῠ́* [*see* quick].
spend, *ἀνᾱλισκειν* (compd.).
— (time), *τρῖβω, διᾰ́γω*.
spin, *ὕφαίνω* (weave), *νέω*.
(intr.), *δῖνεῖσθαι*.
spindle, *ἄτρακτος* (f. m.).
spirit, *πνεῦμα* (breath), *ψῡχή, φρόνημα, θυμός, ἦθος* (n.), *λῆμα* [soul, mind].

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spirited, *εὔθῡμος, φρονῶν μέγα.*
spit, *πτυω, πτῦσαι.*
spite, *ἔχθρα, φθόνος.*
in —, *βίᾳ* (g.), *πρὸς βίαν* (g.).
splendid, *λαμπρός, φᾰεννός* [bright, clear].
splendour *φᾰ̃ος* (n.), *φῶς, σέλας, τὸ λαμπρόν, αὐγή, ἀκτίς, φλόξ.*
[flame, beam].
split, *διαρρῆξαι, σχίζω.*
spoil(destroy), *διαφθείρω, λῡμαίνομαι.*
(plunder), *κλέπτειν, σῡλάω.*
(s.), *λεία, ἁρπᾰγή.*
sport (s.), *ἄθυρμα, παιδιά.*
(v.), *παίζω, ἀθύρω.*
spot (stain), *κηλίς* (f.), *μίασμα.*
spotted (animal), *στικτός.*
spotless (lit.), *ἀκήρᾰτος, κᾰ̆θᾰ́ρός.*
(met.), *ἀκήρᾰτος, ἄμεμπτος.*
spouse [wife].
spread, *στρώννῡμι* (compd.), *χέω, τείνω* (stretch), *σπείρω* (scatter), *πετάννῡμι.*
(intr.), *χωρεῖν, αὐξᾰ̆νεσθαι, φέρεσθαι, νέμεσθαι.*
spring (v. grow), *φῦναι, γενέσθαι, βλαστᾰ́νω* (compds.).
(flow), *ῥέω.*
(s. season), *ἔᾰρ, ὥρᾱ, ἄνθος* (n.), *ἀκμή* (2 last metaph.).
— (source), *πηγή* (pl.), *κρήνη, νᾶμα.*
sprinkle, *ῥαίνω* (fluid), *πάσσω* (powder), (compd.).
sprout, *βλάστη, βλάστημα.*
spur (s.), *κέντρον.*
(v.), *κεντεῖν*: (metaph.), *ὀτρύνω, παρορμάω.*
spurious, *κίβδηλος, ψευδής.*
spurn, *λακτίζω, πᾰτεῖν, ἀποπτῦσαι, ἀπωθεῖν.*
spy, *σκοπός, κατάσκοπος.*
(v.), *σκοπεῖν.*
squalid, *αὐχμηρός.*
squeeze, *θλῖβω, τρῖβω.*
stable (adj.), *ἀσφᾰλής, βεβαιός, ἔμπεδος, ἀκίνητος.*
(s.), *στᾰθμός, σηκός.*
staff, *ῥάβδος* (f.), *σκῆπτρον.*
stag, *ἔλᾰφος* (m.), *θήρ.*
stagger (met.), *σφᾰλῆναι, ὀκνεῖν, τρέμειν.*
stain, *κηλίς, μῐ̆ασμα* [pollution].
stainless, *ἀκήρᾰτος* [pure].
stair, *κλῖμαξ* (f).
stake (s. pale), *σταυρός, χᾰ́ραξ.*
— (pyre), *πῦρά.*
stall, *φᾰ́τνη.*
stamp, *τῡ́πος.*
stanch (flow), *ἴσχειν, παῦσαι, σβέσα* (compds.).
stand, *ἵσταμαι, ἔστηκα, ὀρθοῦμαι, ἔστην, μένω, μίμνω* (compds.).
[*ὀρθοστᾰδήν, περιστᾰδόν, παραστᾰδόν*].
standard, *σημεῖον* (n.) *σῆμα* (n.).
star, *ἀστήρ, ἄστρον.*
stare, *ἀθρεῖν.*
start(v. set off), *ὁρμάω* (mid.), *ἀπαίρω.*
(alarm), *φρίσσω, τρέμειν, δέδοικα, ἐκπλᾰγῆναι, ἐπτοῆσθαι.*
startle, *ἐκπλῆξαι, πτοεῖν, φοβεῖν, τᾰρᾰ́ξαι.*
starve, *λῑμῷ κτείνω*, or *θνήσκω.*
state (condition), *πᾰ́θος* (n.).
(city), *πόλις, τὸ κοινόν, δῆμος.*
(power, pomp), *σχῆμα, τῦ́ραννον σχῆμα, κρᾰ́τος* (n.), *λαμπρὰ στολή.*
statue, *ἄγαλμα, εἰκών* (f.).
stature, *σῶμα, μορφή, εἶδος* (n.), *δέμας.*
stay (intr.), *μένω, μίμνω, στῆναι.*
(tr.), *σχεῖν* (*ἐπι-* *κατα-*).
steadfast, *βέβαιος, πιστός* [stable].
steady, *ἀσφᾰλής, βέβαιος* [stable].
steal, *κλέπτω, σῡλάω.*
stealthy, *κρῡ́φαῖος, λᾰθραῖος.*
—ily, *κρῡ́φῇ, λᾰ́θρα, κρύβδην.*
steel, *σῐ̆δηρος, χαλκός, ἀδᾰμᾶς.*
steep, *δεύω, βάπτω* (compd.).
steer, *κῡβερνάω, οἰακοστροφεῖν, οἰακᾰ̀ νωμᾶν.*
steersman, *κῡβερνήτης, οἰᾰκοστρόφος.*
step (s. of foot), *βᾰ́σῐς, ἴχνος* (ῐ̆), n., *στῖβος.*
— (of stair), *βᾰ́θρον βῆμα* (n.).
(v.), *βαίνω, βᾰδίζω.*
stern (s.), *πρύμνᾰ̄.*
— (adj.), *δεινός, τραχῠ́ς* [severe].
stick (s.), *βάκτρον, βακτηρία, σκῆπτρον.*
stick (v. tr.), *προς- συν- ἅπτειν, πῆξαι, κολλάω.*

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stick (intr.), ἐχέσθαι (g.), ἐμφῦναι (d.), προσεῖναι (d.), ἀντέχεσθαι (g.).
stiff, σκληρός, ἄκαμπτος.
still (adj.), ἡσῦχαῖος [quiet].
(adv.), ἔτι, μέχρι τοῦδε (nevertheless), ὅμως.
(v.), παύω.
sting (v.), κεντεῖν, πλήσσειν, δάκνειν.
(s.), κέντρον.
stingy, αἰσχροκερδής.
stink, [δυσώδης, κάκοσμος, σαπρύς: smell].
stint, φθονεῖν, φείδεσθαι.
stir, κῑνέω [more].
stomach, κοιλία, γαστήρ.
stone, λίθος, πέτρα.
(v.), [λεύσιμος μόρος].
stony (met.), ἄτεγκτος [cruel, hard, pitiless].
stoop, κύπτω (compd.).
stop (tr.), παύω, κατέχω, κωλῡω, ἀπείργειν, ἐμποδίζω.
(intr.), λήγειν, παύεσθαι, μένειν, στῆναι.
stoppage, ἐπίστᾰσις, κώλυμα.
store, πλῆθος (n.), θησαυρός [ἄφθονος, εὐπορεῖν].
storm, χειμών, σκηπτός, θύελλα, κλύδων, τυφώς.
stormy, λάβρος, κῡμαίνων.
story, λόγος, μῦθος.
straight (adj.), ὀρθός, εὐθύς.
(adv.), εὐθύς.
straighten, εὐθύνω, ὀρθόω (compd.).
strain, τείνω.
strait (s.), στενόν, πορθμός.
strange (foreign), ξένος, ἀλλόφῡλος.
— (new), καινός, νέος, θαυμαστός.
— (wonderful), θαυμαστός [use θαυμάζω], ὑπερφυής.
stranger [strange], ξένος.
strangling, ἀγχόνη.
stray, πλανάομαι.
stream, ῥόος, ῥοῦς, ῥοή, ῥεῦμα; ῥεῖθρον, ῥέεθρον [river, water, brook].
(v.), ῥέω [flow].
street, ὁδός (f.), πόλις, ἀγυῖα.
strength, κράτος (n.), ἰσχύς, ῥώμη, ἀλκή, βία, σθένος (n.).
stretch, τείνω (compd.).
strew, διασπείρω, διασκεδάννυμι.
strict, ἀκρῑβής.
strike, παίω, πλήσσω, τύπτω, πᾰτάσσω, κόπτω, θείνειν, ἀράσσω, βάλλω.
strip, ἀποδύω, ἐκδύω, γυμνόω, ἀποστερεῖν.
strive (try), πειρᾶσθαι, πεῖρᾶν λᾰβεῖν, προθῡμεῖσθαι, σπεύδειν, σπουδάζειν: (contend), ἐρίζειν, ἀμιλλᾶομαι.
stroke, πληγή [blow].
strong, καρτερός, ἰσχυρός, δεινός, ὄβρῑμος.
be —, ἰσχυω, σθένω.
study, μᾰθεῖν, ἀσκεῖν.
stumble, παίω, σφᾰλῆναι, πίπτω.
stupid, ἄνους [foolish].
— (stupefied), ἐκπλᾰγείς, ἐκπεπληγμένος, ἐπτοημένος.
subdue, δᾰμάζω, κρᾰτέω [conquer].
subject (adj.), ὑπήκοος.
sublime, ὑψηλός, θεῖος.
submit (yield, endure), εἴκειν, τλῆναι, καρτερεῖν, στέργειν.
subterranean, χθόνῐος, κατασκᾰφής.
subtle, λεπτός (met.), ὀξύς, σοφός.
succeed (follow), ἕπεσθαι, ὀπᾰδεῖν.
— (prosper), προχωρέω, ὀρθοῦσθαι, κατορθόω, εὐτῡχεῖν.
success, εὐπρᾰγία.
succession, διαδοχή.
successive [ἑξῆς].
such, τοιοῦτος, τοῖος, τοιόσδε.
sudden, ἄελπτος.
suddenly, ἄφνω (ᾰ), ἐξαίφνης, εὐθέως, παραυτίκᾰ.
suffer, πάσχειν, ἀλγεῖν, πονεῖν.
— (endure), καρτερεῖν, φέρειν, τλῆναι, ὑπομένειν, ἀνασχέσθαι, στέργειν.
— (allow), ἐῶ, ἀφεῖναι.
suffering, πάθος [pain, grief, etc.] (n.).
suffice, ἀρκεῖν, ἐξαρκεῖν.
suggestion, συμβουλή, παραινέσῐς, γνώμη, φροντῐδες.
suit, πρέπω, ἁρμόζω, ἐφ-.
(tr.), ὁρμόσσω.
suitable, πρέπων, πρόσφορος, σύμφωνος, ἐμμελής.
sullen, στυγνός, σκῠθρωπός, συνωφρῡωμένος.
sum, ἀρῐθμός.

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summer, θέρος (n.), καῦμα.
summit, ἄκρα.
summon, κᾰλέω [call].
sun, ἥλιος, Φοῖβος.
—beam, ἀκτίς, αὐγή.
—rise, ἀντολή.
—less, ἀνήλιος.
—set, δῦσις.
sup, δειπνεῖν, ἑορτάζω.
superior, μείζων, κρείσσων, ὑπέρτερος.
be —, κρᾰτέω.
superiority, ὑπερβολή.
supper, δεῖπνον.
suppliant, ἱκέτης (ῐ), προστρόπαιος, ἱκτήρ, προσίκτωρ, ἐφέστιος.
supplicate, λῑπᾰρεῖν, ἱκετεύειν, προστρέπειν.
supplication, προστροπή.
supply, πορίζω, παρασκευάζω.
support, στηρίζω, ἐρείδω, σκήπτω.
supportable, ἀνεκτός.
suppose, νομίζω, ἡγεῖσθαι [consider, think].
suppress, παύω, κατασχεῖν.
supreme, ὑπέρτᾰτος, πρῶτος, μέγιστος.
be —, ἀριστεύω.
sure, πιστός, ἀσφᾰλής, ἔμπεδος, βέβαιος, σᾰφής.
surely, σᾰφῶς, σᾰφέστατα.
— (particle), * που, * δήπου, * τοι, * κάρτᾰ, ἦπου.
surface, τᾰ́ξωθεν, τᾰ́ξω.
surfeit, κόρος, πλησμονή.
surge, σᾰ̀λος [wave].
surgeon, ἰατρός (ῐ̄).
surly, στῡγνός [sullen].
surname, ὄνομα.
surnamed, ἐπώνῡμος (called *after*).
surpass, ὑπερβᾰλεῖν, [cross, defeat].
surprise (s.), θαῦμα, ἔκπληξις.
(v.), θαῦμα παρασχεῖν.
surround, κῡκλεῖσθαι, κυκλέω.
survey, κατασκοπεῖν, θεᾶσθαι [κατόψιος].
survive, σωθῆναι.
suspect, ὑποπτεύω [ὑποψία, ὕποπτος].
suspicion, ὑποψία.
suspicious, ὕποπτος.
sustain [bear], φέρω [bear].
— [rear], τρέφω.
sustenance, βῖος, τροφή.
swaddle, σπαργᾰνόω [σπάργᾰνα]
swallow [lit.], κατεσθίειν, φᾰγεῖν.
[met.], ὄλλυμι [destroy].
swear, ὀμνῦμι [ὅρκος, ἄρᾶσθαι].
sweat, ἱδρώς.
sweep, σαίρω.
— [drag], σύρω, ἕλκω.
sweet, γλῡκῠ́ς, ἡδύς : τερπνός, φῐ́λος.
sweeten, ἡδῡνω.
swell (tr.), ὀγκόω, ἐξ-, φῡσάω.
(intr.), ὀγκοῦσθαι.
swell (sea), οἶδμα, κλῠδων [wave].
swelling, ὄγκος.
swift, ὠκῠ́ς, τᾰχός, θοός, κραιπνός, λᾰ́βρος.
—ness, τᾰχος, n.
swim, νέω.
swing, πάλλω, σείω.
sword, ξῐ́φος n., φάσγᾰνον, χαλκός, ἔγχος n., αἰχμή σῐδηρος.
sword, kill with, ξῐφοκτονεῖν.
symmetrical, σύμμετρος, εὔρῠθμος.

T

table, τρᾰ́πεζα.
tablet, δέλτος (f.), πῖναξ (m.), γράμματα, γρᾰφή.
tail, οὐρά.
taint, μῐαίνω [defile].
take [seize], λᾰβεῖν, ἑλεῖν, μάρπτειν, ἁρπάζειν, συλλᾰβεῖν.
[receive], λᾰβεῖν, δέχεσθαι.
— hold, λᾰβέσθαι g., ἀντιλαμβᾰ́νεσθαι g.
— away, ἀφαιρεῖν, ἀποσπάω, ἀποστερεῖν, ἐκκλέπτω.
— arms, αἴρεσθαι δόρῠ.
— out, ἐξαιρέω.
tale, λόγος.
talk (s.), λόγοι, ὁμῑλία.
(v.), λέγω [say, speak].
tall, μᾰκρός, μέγας, ὑψηλός, ὑψῐγέννητος.
tame, ἥμερος.
(v.), δᾰμάζω.
tangle, ἐμποδίζω.
tarnish, ἀμαυρόω, μᾰραίνω, αἰσχύνω.
tarry, μένω, τρῖβω, μίμνω [τρῖβή] παύεσθαι.
task, ἔργον, τὸ ταχθὲν, τοὐπικείμενον, [προκείμενον].
taste, γεῦμα, γεῦσις.
(v.), γεύεσθαι.

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taunt, κερτομεῖν.
tax, φόρος, τέλος n.
teach, δίδάσκω, παιδεύω, τρέφω : νουθετεῖν, φρενόω [μᾰθεῖν, εὐμαθής, δυς-].
—ing, παιδεία, τροφή.
—er, δίδάσκᾰλος.
tear, ῥῆξαι, διασπᾶν, σπᾰράσσειν, δάπτω.
[snatch], ἕλκω, σπάω, ἁρπάζω.
tear (s.), δάκρῡ, δάκρῦον : [δακρύρροος, -έω, ἀσταχτί (ῐ̆ ῑ)].
tease, λῡπέω, ἀνῐάω.
tell, λέγω, φάσκω, μηνύω, φράζω, ἀγγεῖλαι, κατειπεῖν, ἐξ-, ἐξηγεῖσθαι, [say].
temper, φῦσῖς, ὀργή, τρόπος.
good —ed, εὔκολος, εὔνους.
bad —ed, δυσμενής, στῡγνός, δύσκολος.
temperate, μέτριος, σώφρων, ἐγκρᾰτής.
tempest, χειμών, σκηπτός, ἀζάλη, σᾰ̆λος, [storm].
temple, νεώς, νᾱός, δώματα, ἱερόν (ῐ̆), μαντεῖον.
tempt, πειρᾶν, ἐξορμάω, ἐξορίνω, προάγω.
ten, δέκᾰ̆, (compds.).
tend, θεᾰπεύω, τρέφω, ποιμαίνω.
tender (v.), προτείνω, δοῦναι, παρασχεῖν.
(adj.), μᾰλᾰκός, μαλθᾰκός, τέρην.
tent, σκηνή.
term (condition), [ἐπί, d.].
— (end), τέλος n., τέρμα.
terrible, δεινός, [dreadful].
terrify, φοβέω, πτοέω, θράσσω, τᾰράσσω, ἐκπλήσσω.
terror, φόβος, δεῖμα [fear].
test, (v.), ἐξετάζω.
testify, μαρτῡρεῖν.
than, ἤ, or g. simply.
thanks, χᾰ́ρῐς.
thank (v.), ἐπαινῶ, αἰνῶ, χᾰρῐ̆ν εἰδέναι, χάριν ἔχειν, φέρειν.
that, ἐκεῖνος, κεῖνος.
(rel.), ὅς, ὅστις, [article].
(conj.), ὅτι, ὀθούνεκα, οὕνεκα, ὡς.
(so —), ὥστε.
(final), ὡς, ὅπως, ἵνᾰ̆ (ῐ̆).
the, ὁ.
theft, κλοπή, κλέμμα.
then (after that), εἶτα, ἔπειτα, ἐντεῦθεν, τηνῐκαῦτα.
(at that time), τότε, ἐνταῦθα, τηνῐκαῦτα.
(during that time), τέως.
(inferential), ἄρα (ᾰ̆), οὖν, νῦν, νυν, τοίνῦν, τοίγᾰρ, τοιγαροῦν, ἄνθ' ὧν.
thence, ἐνθένδε, ἐντεῦθεν, ἐκεῖθεν, κεῖθεν, αὐτόθεν.
there, ἐνταῦθα, ἐνθᾰ̆, ἐνθᾰ̆δε, τῇδε, ἐκεῖ.
therefore, τούτου χᾰ́ρῐν, ἀντὶ (ῐ̆) τοῦδε, τοίγᾰρ, τοιγᾰροῦν, οὐκοῦν [then].
thick, πᾰχῠ́ς : [close] πῡκνός.
thief, κλέπτης.
thigh, μηρός, μηρῐ́ον.
thin, λεπτός, ἀραιός, ἰσχνός.
thine, σός, [σέθεν].
thing, χρῆμα, πρᾶγμα, ἔργον, πρᾶγος, n. [often omit].
think (consider a thing to be —), νομίζω, οἶομαι, οἶμαι, λογίζεσθαι, δοκέω, δοξάζω, ἡγεῖσθαι.
(reflect), φρονέω, νοέω, ἐνθυμοῦμαι, ἐννοεῖν, ἐννοεῖσθαι.
[σύννοιᾰ́, λογισμός, φρήν, νοῦς].
third, τρῖτος.
thirst, δίψᾰ́, δίψος, n.
thirsty, δίψῐος.
be —, διψάω (-ῆν).
this, οὗτος, ὅδε.
thither, ἐκεῖσε.
thong, ἱμᾶς, ἠνίᾰ́, ῥῡτήρ, μαστῑ́ξ.
thorn, ἄκανθα (ᾰ̆).
thou, σύ.
though, καίπερ [partic.] : κᾰ́ν, κεἰ.
thought, ἔννοιᾰ́, σύννοιᾰ́, νόημα, φρόνημα, γνώμη, νοῦς, διάνοια, μέριμνᾰ́, φροντῐ́ς, [κέαρ, φρήν, στῆθος, n. etc.].
thoughtful, σώφρων [wise].
thoughtless, ἄφρων (ᾰ̆), ἄνους, μῶρος, ἀφρόντιστος, κουφόνους, ἄβουλος.
—ness, ἄνοιᾰ́.
thousand, χῖλιοι : [indefinite], μῦρῐ́οι.
thread, νῆμα, λῖνον.
threat (s.), ἀπειλή (ᾰ̆).
(v.), ἀπειλέω, φόβον παρασχεῖν, φ. ἐμφέρειν.
three, τρεῖς [τρῐ́χᾰ́, τρι- compd.].
—fold, τρῐ́πλοῦς, τριπλάσιος.
threshold, οὐδός, βηλός, θῠ́ρᾰ́.

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thrice, *τρίς* (ῑ).
throat, *τρᾰχηλός, αὐχήν, δέρη, λαιμός.*
(cut), *σφᾰγή.*
throne, *θρόνος, ἕδρᾱ, θάκησις,* [*κρᾰ́τος* n., *τῠραννῐ́ς, σκῆπτρα*].
throttle, *ἄγχειν* [*ἀγχόνη*].
through, *διά* g.
— (owing to), *διά* a.
through [fear, joy, etc.], *ὑπό* g., *ἐκ* g., *πρός* a.
throw, *βάλλω, ῥίπτω, προεῖναι* [compds.].
be —n, *πίπτω* (compounds).
(s.), *βολή.*
thrust, *ὠθέω* (compds.), *πλήσσω, τύπτω, κεντέω.*
(s.), *πληγή.*
thunder, *βροντή, βρόντημα, κεραυνός.*
—bolt, *κεραυνός* [*κεραυνόω, φεψᾰλόω*].
it thunders, *βροντᾷ.*
thus, *οὕτως, ὧδε,* [so].
thy, *σός, σέθεν.*
tide, *ῥοή, πλημμῠρῐ́ς, ῥεῦμα, πόντος* [sea, river].
tidings, *λόγος* : [*ἀγγέλλω, κηρύσσω* compds.].
tie (v.), *δέω, ἅπτω* (compds.).
tiger, *τίγρῐς.*
tight, *πῡκνός.*
till, *ἕστε, ἕως, μέχρι,* [until].
(v.), *γεωργεῖν.*
timber, *ὕλη* (ῡ), *ξύλα.*
time, *χρόνος, αἰών.*
(season), *ὥρᾱ, καιρός, ἀκμή* (ᾰ).
what —?, *πηνῐ́κᾰ́* ;
another —, *αὖ, αὖθις, ἄλλοτε.*
some —, *ἔσθ' ὅτε.*
(leisure), *σχολή.*
that —, *τηνῐ́καῦτᾰ́.*
timid, *ὀκνηρός, εὐλᾰβής, δειλός.*
—ity, *φόβος, ὄκνος, ἀτολμία.*
tip, *ἄκρος* (ᾰ).
tired, to be, *κάμνειν, πονεῖν.*
title, *κλέος* n., *δόξᾰ́.*
to, *εἰς, πρός, ἐπί, ὡς,* acc.
to-day, *σήμερον, νῦν, τὰ νῦν.*
together (motion to same place), *ἐς ταὐτό.*
(rest at same place), *ἐν ταὐτῷ, ἅμᾰ́* (ᾰ), *ἐς ταὐτόν, ὁμοῦ.*
(generally), *ὁμοῦ, κοινῇ.*
toil, *πόνος, μόχθος* ; (v.), *πονέω.*
toils, *ἄρκῠς, f,* [snare, net].
toilsome, *μοχθηρός.*
token, *σημεῖον, σύμβολον, τεκμήριον* [sign].
tolerable, *ἀνεκτός, μέτρῐος.*
tomb, *τάφος, ταφή, τύμβος, μνῆμα.*
to-morrow, *αὔρῐον* : *τὴν ἐς αὔρῐον.*
tone, *φωνή, φθόγγος* [sound].
tongue, *γλῶσσᾰ́, στόμα* (n.).
too (also), *καί, πρὸς δὲ τούτοις* (*τῷδε*).
— (excessively), *λῖᾱν* (*ῑ̆ ῐ̆*), *ἄγαν.*
tools, *σκεύη, ὅπλα.*
tooth, *ὀδούς.*
top, *ἄκρα* (f.), *ἄκρον* (n.), *κρᾶτα, κᾰ́ρηνον* : *ἄκρος* (ᾰ) (adj.).
torch, *λαμπᾰ́ς, δᾴς* [*λαμπᾰδήφορος, δᾳδοῦχος*].
torment, *ἀλγηδών, ἀνία* [pain].
(v.), *λῡπεῖν, δᾰκνειν, ἀνῐᾶν* [pain].
torrent, *χειμάρρους* [stream].
torture (s.), *βᾰ́σᾰνος* [pain] (f.).
(v.), *στρεβλόω* [pain].
toss, *ῥίπτω, βάλλω, σείω, πάλλω.*
be —ed (sea), *σᾰλεύειν.*
touch, *ἀφή* (ᾰ).
touch (v.) *ἅπτεσθαι, ψαύω, θῐγεῖν,* (g.) : (compds.).
(a touch of = a little), *τις, τι.* [*ἄθικτος, ἄψαυστος* (g.).]
towards (motion), *πρός* (a.), *ἐπί* (a. g.), *ἐς* (a.).
— (about), *περῐ́* (ῐ), *ἀμφῐ́* (a.).
tower, *πύργος, τεῖχος* (n.).
town, *πόλῐς, πτόλις, πόλισμα, ἄστῠ.*
trace, *ἴχνος* (ῐ̆) n., *σημεῖον, τεκμήριον.*
track, *ἴχνη, στίβος* (ῐ).
(v.), *ἰχνοσκοπεῖν, ἐξ-, ἰχνεύειν* (ῐ), *μετελθεῖν, θηρᾶν.*
trade, *τέχνη, χειρωναξία.*
(v.), *κερδαίνω, ἐμπολάω, ἐμπορεύομαι.*
trader, *ἔμπορος.*
tragedy, *τρᾰγῳδία* [*τρᾰγῳδός, τρᾰγῳδεῖν*].
train, *παιδεύω* [teach].
traitor, *προδότης, ἄπιστος.*
trample, *πᾰτεῖν, λακτίζειν, ἐπεμβῆναι, προπηλᾰκίζω.*
tranquil, [calm, quiet].
transfer, *μεταλλάσσω, μεταφέρω.*
transgress, *ἁμαρτᾰ́νω, πλημμελῶ* [sin].

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transgress (break), *παραβαίνω*.
transport, *κομίζω*, *φέρω*.
travel, *ὁδός* (f.), *στόλος*, *πορεῖα*.
(v.), *ὁδοιπορεῖν*, *πορεύομαι*, *στάλῆναι*, *ἀποστάλῆναι*.
traveller, *ὁδοίπορος*, *ἔμπορος*, *ὁδίτης*.
treacherous, *ἄπιστος*, *δόλιος*.
treachery, *δόλος*, *ἀπιστία*.
tread, *στείβω*, *πατέω*, *βαίνω*.
treason, *δόλος*, *προδοσία*, *ἀπιστία*.
treasure, *θησαυρός*, *χρήματα*, *πλοῦτος*.
treat, *χρῆσθαι*.
be —ed, *πάσχειν*.
— (entertain), *δέχεσθαι*, *ξενοδοχεῖν*.
treaty, *σπονδαί*, *σύμβασις*, *σύνθημα*.
treble, *τρίπλους*, *τριπλάσιος* [*τρεῖς*].
tree, *δένδρον*, *φυτόν*.
tremble, *τρέω*, *τρέμω*, *τρομέω* [fear].
trembling, *τρομερός*, *τρομώδης*.
trench, *δρυγμα*, *τάφρος*.
trial, *πεῖρα*, *ἀγών* (ᾰ).
— (proof), *ἔλεγχος*.
— (law), *δίκη*, *ἀγών* (ᾰ).
tribe, *φῦλον*, *γένος* (n.).
of the —, *ἔμφῡλος*, *ἐγγενής*.
tribute, *φόρος*.
trick, *σόφισμα*, *δόλος*, *τέχνη*, *μηχάνημα*.
trip (v.), *σφάλῆναι* [stumble].
triumph, *πομπή*.
(met.), *νίκη*, *κλέος* (n.), *δόξᾰ*.
triumph (v.), *πομπὴν ἄγειν*.
(met.), *χαίρω*, *ἀγάλλομαι*, *χλιδάω*.
troop, *τάξις*, *στρᾰτός*.
trophy, *τρόπαιον*.
trouble (s.), *ὄχλος*, *θόρῦβος*, *τάραξις*.
— (toil), *πόνος*, *μόχθος*, *κάματος* (ᾰ).
— (suffering), *πάθος*, *πένθος* [grief, pain], *οἰζύς*, *κακόν*.
trouble (v. disturb), *θολόω*, *ταράσσω*.
— (annoy), *λῡπέω*, *ἀντάω*, *ἀλγύνω* [annoy].
troublesome, *μοχθηρός*, *λῡπηρός*, *ἐπαχθής*, *δυσχερής*, *βᾰρύς*.
truce, *σπονδαί*.
true, *ἀληθής*, *ἐτήτῡμος*.
(right), *ὀρθός*, *δίκαιος*.
(faithful), *πιστός*.
be —, *ἀληθεύειν*.
trumpet, *σάλπιγξ* (f.).
(v.), *σαλπίζειν*.
trust, *πίστις*, *θάρσος*, *ἐλπίς*.
(v.) *πιστεύω*, *πεποιθέναι*, *ἐλπίζω*: *δοκῶ*, *οἶμαι*: *θαρσεῖν*.
trustworthy, *βέβαιος*, *πιστός*, *ἐχέγγυος*.
truth, *ἀλήθειᾰ*, *τᾰληθές*.
in —, *ἀληθῶς*, *ἐτητῡμως*.
try, *πειρᾶν*, *πειρᾶσθαι*, *ἐγχειρεῖν* [*ἐς πεῖρ ἀφῖγμαι*: *πᾶσα μηχανή*].
tub, *σκᾰφος* (n.).
tumble [fall].
tumult, *θόρῦβος*, *στάσις* (ᾰ).
tune, *μέλος* (n.), *ᾠδή*, *ἀοιδή*(ᾰ).
in —, *ἐμμελής*, *σύμφωνος*.
turn (v. tr.), lit. *τρέπω*, *στρέφω*, *καμπτω*, *κλίνω*, (compds.), *δῑνέω*.
turn (render), *θεῖναι*.
— (change), *ἀλλάσσω*, *μεταβᾰλεῖν*, *μεθιστάναι*.
— (change), *ἀλλᾰγῆναι*, *μεταστῆναι*, *ῥέπειν*.
— (v. intr.), lit. *τρέπεσθαι*, *στρέφεσθαι*, sometimes *στῆναι*.
(happen, become), *γενέσθαι*, *συμβαίνω*, *φᾰνῆναι* [*τύχη*, *πίπτω*].
turn (s.), *στροφή*, *μεταλλᾰγή*, *ῥοπή*.
in —, *ἐν μέρει*, *ἑξῆς*, *ἐφεξῆς*.
tusk, *ὀδούς*.
twain, *δύο*, *δισσοί*.
in —, *δίχᾰ*.
twelve, *δώδεκᾰ*.
twenty, *εἴκοσῐ* (v.).
twice, *δίς*.
twig, *κλών*, *κλᾰδος*, *βλάστημα*.
twin, *δίδῡμος*.
twine, *πλέκω*, *συμ-*, *συστρέφειν*: *ἐλίσσω*, *πτύσσω*.
twining, *πλεκτός*, *ἑλικτός*.
twirl, *δῑνέω*, *ἑλίσσω*, *στρέφω*.
twist, *στρέφω*, *πλέκω*.
two, *δύο*, *δισσοί*, *δίπτῡχοι*.
—fold, *δίπλοῦς*.
tyranny, *τῡραννῐ́ς*, *κρᾰτος*, *ἀρχή*.
tyrant, *τῡραννος*, *δεσπότης*, *ἄρχων*.

U

udder, *μαστός*.
ugliness, *αἶσχος* (n.), *ἀμορφία*.

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ugly, *αἰσχρός, ἀσχήμων, ἄμορφος.*
ulcer, ἕλκος (n.).
umpire, *βραβεύς.*
unable, *ἀδύνατος, ἀσθενής.*
unaccustomed, *ἄπειρος, ἀηθής, ἀξυνήθης.*
unacquainted, *ἄϊδρις, ἀγνώς, ἄπειρος, ἀμαθής.*
unadorned, *ἄκοσμος, ἄκοσμητος.*
unalloyed, *ἄκρατος, ἄμικτος.*
unanimous, *σύμφωνος, ὁμογνώμων, μιᾷ γνώμῃ, ἐξ ἑνὸς λόγου [συνδοκεῖν].*
unanswerable, *ἀνεξέλεγκτος.*
unarmed, *ἄοπλος, ψιλός, γυμνός.*
unasked, *ἄκλητος.*
unavoidable, *ἄφυκτος.*
unawares, *ἄφνω (ᾱ), ἐξαίφνης, ἀπροσδόκητος.*
unbearable, *ἄφερτος, οὐκ ἀνεκτός, οὐκ ἀνασχετός* [intolerable].
unbecoming, *ἀπρεπής, ἀσχήμων.*
unbelieving, *ἄπιστος, ὕποπτος.*
unbidden, *ἄκλητος.*
unblemished, *ἀγνός, ἀκήρατος.*
unborn, *ἀγένννητος.*
unbroken, *ἄρρηκτος, ἄκλαστος.*
unburied, *ἄθαπτος.*
uncertain, *ἀστάθμητος, ἄπιστος, ἀσᾰφής, ἄδηλος, ἄσημος.*
—ty, *τὸ ἄδηλον, τἀσᾰφές.*
unchanged, *ἄστροφος,* (unturning), *ἄτροπος.*
unchaste, *ἀνᾱγνος.*
unchecked, *ἄπαυστος*
uncivilised, *ἄγριος.*
uncle, *θεῖος.*
unclean, *ἀνᾱγνος, μῐανθείς, μῐᾱρός.*
uncommon, *ἀηθής, ὑπερφυής, δεινός, καινός.*
unconcerned, *ἀφρόντιστος, ἀμελής.*
unconquerable, *ἀνίκητος.*
unconscious, *ἄπειρος, ἄϊδρις, ἀγνώς* [*ἀγνοεῖν*].
unconsecrated, *βέβηλος.*
unconstrained, *ἑκών, ἑκούσιος.*
uncover, *ἀνοίγω, ἐκκᾰλύπτω, ψιλόω.*
uncultivated (lit.), *ἄργός.*
(met.), *ἄγροικος, ἄγριος.*
undefended, *ἀφρούρητος, ἄφρακτος.*
under, *ὑπό, κατά* (g.).
undergo, *πάσχειν, φέρειν* [bear, endure].
underground, *κατασκᾰφής.*
undermost, *νέρτερος.*
understand, *μαθεῖν, συνεῖναι, ἐμπείρως ἔχειν* [know].
—ing, *φρήν, γνώμη, φρόνησις* [mind].
undertake, *ὑποστῆναι, ἐγχειρεῖν.*
undeserved, *ἀνάξιος, οὐ κατ' ἀξίαν.*
undisciplined, *ἄτακτος.*
undisguised, *ἁπλαστος.*
undo, *λύω [ἀνήνῠτος, ἄπρακτος].*
undone, *ἀργός [λῖπεῖν, ἀφεῖναι].*
undress, *ἀποδῦω* (another), *ἀποδῦομαι* (self).
uneducated, *ἄμουσος.*
unenviable, *ἄζηλος, ἀφθόνητος.*
unexercised, *ἀγύμναστος.*
unfaithful, *ἄπιστος.*
unfathomable, *ἄβυσσος.*
unfavourable, *δυσμενής* [angry].
unfearing, *ἀταρβής.*
unfeeling, *δυσάλγητος, σκληρός.*
unfit, *ἀπρεπής, ἀνάρμοστος : ἄχρηστος : οὐχ οἷός τε.*
unfold, *ἐξελίσσω.*
unforeseen, *ἀπροσδόκητος.*
unforgotten, *ἀείμνηστος.*
unfortified, *ἄφρακτος.*
unfortunate, *δυστῡχής* [miserable, unhappy].
unfriendly, *δυσμενής.*
unfruitful, *ἄκαρπος, ἔρημος.*
unfulfilled, *ἀπρακτος.*
ungenerous, *ἀμείλῐχος.*
ungovernable, *ἀκράτής.*
ungrateful, *ἀχᾰριστος, ἀγνώμων.*
unguarded, *ἄφρακτος, ἀφρούρητος.*
unhallowed, *ἀνᾱγνός, δυσσεβής.*
unhappy, *δυστῡχής, δύσμορος, ἄθλῐος (δῦς- τρῐς-), δυσδαίμων, τλήμων, τᾰλαῖπωρος, ἄνολβος, σχέτλιος, δύσποτμος.*
unhealthy, *νοσώδης.*
unheard, *ἀνήκοος, ἄπυστος.*
unhesitating, *ἄοκνος, πρόθῡμος.*
unholy [impious].
unhonoured, *ἄτῑμος.*
uninjured, *ἀκραίφνης, ἀσκηθής, ἀπήμων, ἀνᾱτος, ἀβλᾰβής.*
unintelligible, *ἄσημος.*
unintentional, *ἄκων, ᾱκούσιος.*
union, *ζεῦξῐς, κρᾶσις.*

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unite, συνάπτειν, συζεῦξαι, συναρμόττω, συνιστᾶναι, συνείργειν.
universal, κοινός [πᾶς, σύμπας].
unjust, ἔκδῖκος, ἄδῖκος (ᾰ), οὐκ ὀρθός, οὐκ ἔνδῖκος.
unkind, δυσμενής, σκληρός.
unknown, ἄγνωστος, ἄδηλος, [λᾰθεῖν].
unlawful, ἄνομος, παρᾰ́νομος.
unlearned, ἄμουσος, ἀπαίδευτος.
unless, εἰ μή.
unlimited, ἄπειρος, ἄμετρος, ἀπείραντος.
unloose, λύω.
unloved, ἄφῐλος.
unmanly, ἄνανδρος.
unmerciful, νηλεής, ὠμός, ἀνοικτίρμων.
unmindful, ἀμνήμων.
unmixed, ἄμικτος.
unmoved, ἄτεγκτος, ἀκίνητος.
unmourned, ἄκλαυστος, ἀνοίμωκτος.
unnatural, οὐ κατ' ἄνθρωπον, ὑπερφῠής.
unnecessary, περισσός.
unnoticed [λανθᾰ́νω, λᾰθρᾱ].
unoffending, ἀναίτιος, ἀθῷος.
unpleasant, ἀηδής, ἀτερπής, πῐκρός, ἐπαχθής, χᾰλεπός, δυσχερής.
unpolished, ἄξεστος.
unpractised, ἄπειρος, ἀηθής, ἀγύμναστος.
unprofitable, ἀνωφελής, ἀνωφέλητος, ἀσύμφορος, ἀχρεῖος, μάταιος.
unprofitably, ἄλλως, μᾶτην.
unprotected, ἄφρακτος, ἀφρούρητος.
unpunished, ἀζήμιος.
unquenched, ἄσβεστος.
unravel, ἐξελίσσειν.
unrebuked, ἀμεμφής [blameless].
unrelenting, ἀτεγκτος, ἀκαμπτος.
unrequited, unrewarded, } ἄμισθος.
unripe, ἄωρος.
unsafe, ἐπικίνδῡνος, ἄπιστος, οὐκ ἀσφᾰλής.
unseasonable, ἄκαιρος.
unseen [λᾰθεῖν, λᾰθρᾱ].
unserviceable, ἀνωφελής.
unshaken, ἀκίνητος.
unskilful, ἄπειρος.
unsparing, ἀφειδής [ἀφειδέω].
unspeakable, ἄφραστος, ἄρρητος.
unstable, unsteady, } ἀστᾰθής, ἀστᾰ́θμητος.
unsubdued, ἀχείρωτος.
unsuccessful, ἀπρακτος, ἄκαρπος.
unsworn, ἀνώμοτος.
untamed, ἄδμητος, ἄγρῐος.
untasted, ἄγευστος.
until (prep.), μέχρῐ (g.), ἐς (a.). (conj.), μέχρι, ἕως, ἔστε : πρῐ́ν after neg.
untimely, ἄωρος. (adv.), ἀωρῐᾶν.
untired, ἄτρῡτος, ἄμοχθος.
untouched, ἄθικτος, ἄψαυστος, ἀκήρᾰτος.
untried, ἀπείρᾱτος, ἄγευστος, ἄπειρος.
untrodden, ἀστῐβής, ἄβᾰτος.
unturned, ἄστροφος.
unusual, ἀηθής, οὐκ εἰωθώς.
unveil, ἐκκᾰλύπτω.
unwashed, ἄλουτος, ἄνιπτος.
unwedded, ἄδμητος, ἄνυμφος, ἀνύμφευτος.
unwelcome, δυσχερής, [unpleasant].
unwell, ἀσθενής.
unwept, ἄκλαυτος.
unwilling, ἄκων, ἀκούσιος (ᾰ).
unwise, ἄνους.
unwonted, ἀηθής.
unworthy, ἀνάξιος.
unwritten, ἄγραπτος.
up, ἄνω (ᾰ). (prep.), ἀνά.
upbraid, ὀνειδίζω [revile].
upon, ἐπί [on].
upper, ὑπέρτερος [ἀνωτέρω].
upright (lit.), ὀρθός, ὄρθιος. (met.), ὀρθός, δῐ́καιος, ἔνδῐκος.
upwards, ἄνω (ᾰ) (ἄνωθεν sometimes).
urge, ἐπείγω, ὁρμάω, ἐξ-, ἐγείρω, ἐξ-, παροξύνω.
urn, κῦτος (n.), τεῦχος (n.).
use (v.), χρῶμαι (d.). —. (habitual), εἴωθα.
use (s.), χρεία.
useful, χρησῐ́μος, χρηστός, πρόσφορος, σύμφορος.
useless, ἄχρηστος, ἀχρεῖος, ἄκαρπος, ἀσύμφορος.
usual, εἰθισμένος, εἰωθώς, συνήθης, νόμῐμος, καθεστώς.

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usurp, ἐλεῖν, τὔραννεῖν, δεσπόσαι, etc.
usurper, τὔραννος, οἱ κρατοῦντες.
usury, τόκος.
utmost, ἄκρος, ἔσχᾰτος [μᾰ́λιστᾰ ὑπέρτᾰτον, κάρτᾰ].
utter, ἐξεῖναι, ἐκβαλεῖν, ἐκρίπτειν φθέγγομαι, λέλᾱκα [*say* speak].

V

vacant, ἔρημος, λελειμμένος.
vagabond, ἀλήτης (ᾰ̆).
vague, ἄδηλος, ἄσημος.
vain, μᾶταιος, κενός.
in —, μᾶτην, μᾶταίως, ἄλλως.
vale, νᾰ́πη.
valiant, ἄλκῐμος [brave, courage].
valid, κῦριος, βέβαιος.
valley, νᾰ́πη, νάπος (n.), ἀγκών.
valuable, τίμιος, ἔντῑμος.
value (s.), τῑμή, ἀξία.
(v.), τῑμάω, ἀξιοῦν, ποιεῖσθαι (estimate).
vanish [ἄφαντος], οἴχεσθαι.
variety [ποικῐ́λος, παντοῖος].
various, ποικῐ́λος, παντοῖος.
vase, ἀμφορεύς, κῦτος (n.), σκεῦος (n.), κρωσσός.
vassal, ὑπήκοος.
vast [great].
vault, κῦκλος.
vehement, ἰσχῡρός.
veil (s), κᾰ́λυμμα, κᾰλύπτρᾱ.
— (robe), πέπλος.
veil (v.), κᾰλύπτω, κρύπτω [hide, conceal].
vein, φλέψ (f.).
venerable, αἰδοῖος, σεμνός.
venerate, αἰδεῖσθαι, σέβειν, σέβεσθαι [revere].
vengeance, τῑμωρία, ποινή, τῖσις, δῖκη.
venture, τολμάω, κινδύνευω.
(s.), τόλμημα, κινδύνευμα.
—some, τολμηρός.
verdure [ᾱ̆κμή, ὥρᾱ, χλωρός, φῦτᾰ̆].
verily, ἦ μήν, ἦτοι, *κάρτᾰ, *δῆτᾰ, μαλᾰ́, ἀληθῶς (ᾰ̆).
and —, καὶ μήν.
verse, ἔπος.
versed, ἐντρῐβής, ἔμπειρος, ἐπιστήμων.
very, μᾰ́λᾰ, μᾰ́λιστᾰ, σφόδρᾰ, κάρτᾰ, λίαν (ῐ̆ ῑ̄), ἀγᾶν (ᾰ̆), πολῠ́, ἰσχυρῶς.
vessel (ship), ναῦς, πλοῖον.
(bowl), σκεῦος (n.), ἄγγος (n.) ἀγγεῖον.
vest, πέπλος, ἐσθής [garment, dress clothes].
vestibule, πρόθῠρᾰ̆.
vestige, ἴχνος (n., ῐ̆) [track].
vex, δᾰ́κνειν, ἀνῐάω, λῡπέω [grieve].
vexation, λύπη [grief].
vice, κᾰκόν, μοχθηρία, πονηρία.
vicious, κᾰκός, μοχθηρός [bad].
victim, σφᾰ́γιον [sacrifice].
victorious, νῑκῆφόρος.
victory, νίκη, κρᾶτος (n.), [conquer].
view δψῖς [κατόψιος, g.].
(met.), γνώμη, δόξᾰ̆.
(v.) [look, see, examine].
vigorous, be, ἀκμάζειν, ἠβᾶν, ἰσχύω.
vile, παγκᾰ́κιστος, πᾰνοῦργος, ἄθλῐος.
villain, πᾰνοῦργος, κάκιστος, παγκάκιστος.
villany, πᾰνουργία, ἀναισχυντία, [κάκιστα].
vine, ἄμπελος (f.)
vinegar, ὄξος (n.).
violate, ὑβρίζω (ῠ̆ ῡ̄), βῐᾱ́ζεσθαι · ὑπερβῆναι.
violence, βῖα.
violent, βῖαιος, δεινός.
violently, βίᾳ, βῖαίως.
violet, ἴον (ῐ̆).
viper, ἔχιδνᾰ̆, ὄφῖς.
virgin, παρθένος (f.), κόρη.
virtue, ἀρετή (ἀρετή = ἡ ἀρετή).
(met.), σθένος (n.), ἰσχύς.
virtuous, χρηστός, εὐσεβής.
vision, sight, ὄψῖς.
(thing seen), φάσμα, φάντασμα.
voice, φωνή, φθέγμα, φθόγγος.
void, ἔρημος, κενός.
voluntary, ἑκούσιος, (chosen) αὐθαίρετος.
vomit, ἐμεῖν.
vote, ψῆφος (f.), γνώμη.
(v.), ψηφίζομαι, θέσθαι ψῆφον.
vow, εὐχή.
(v.), εὔχεσθαι (compd.).
voyage (s.), πλοῦς, στόλος.
(v.), πλεῖν, ναυστολεῖν [journey, sail].
vulnerable, τρωτός.

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W

wages, *μισθός*.
wagon, *ἅμαξα* (ᾰ).
wail, *στένω, κωκύω* [lament].
wailing, *ὀδυρμός, κομμός* [lamentation].
wait, *μένω, μίμνω, ἐπισχεῖν*.
— (await), *προσδοκάω, προσδέχεσθαι, καραδοκέω*.
— for, *περιμένω*.
waken, *ἐγείρω, ἐξ-*.
wakeful, *ἐγρηγορώς, ἄϋπνος* (ῡ ῠ).
walk, *βαίνω, βαδίζω, φοιτάω, στείχω*.
wall, *τεῖχος* (n.), *τοῖχος, τείχισμα*.
wander, *ἀλᾶσθαι* (ᾰ), *πλᾰνᾶσθαι, φοιτάω, ὁδοιπορέω*.
wanderer, *ἀλήτης, πλᾰνήτης*
wane, *φθίνω*.
want (lack), *σπᾰνίζω, ἐνδεῶς ἔχειν, δεῖ* [*ἐνδεής*].
(wish), *ποθέω* [desire].
(s.), *ἔνδειᾰ, σπᾰνῐ́ς*; *πόθος*: *χρειᾰ́*.
war, *πόλεμος*, *Ἄρης* (ᾰ́) : *μᾰ́χη, δόρῠ*.
to go to —, *αἴρεσθαι δόρῠ, αἴρειν δόρυ* : *μᾰ́χην συνάπτειν*.
ward off, *εἴργω, ἀπείργειν, ἀμύνω*.
warlike, *ἄλκῐμος, ἐσθλός, ἀνδρεῖος*.
warm, *θερμός*.
(v.), *θερμαίνω, θάλπω*.
warmth, *θάλπος* (n.), *καῦμα*.
warn, *νουθετεῖν, φρενοῦν*, [admonish].
warrior, *ἄλκῐμος ἀνήρ, ἀνδρεῖος*.
wash, *λούω, νίζω* : *κλύζω*.
waste (v.), *φθείρω, μᾰραίνω, τρῡ́χω, τήκειν*.
— time, *τρῖβω*.
(adj.), *ἔρημος* [desolate].
(s.), *ἐρημία*, (of time) *τρῖβή*.
watch (s.), *φρουρά* (a post) [guard].
(guarder), *φρουρός, φῦλαξ*.
(v. guard), *φρουρεῖν, φῡλάσσειν*, [guard, v.].
— (observe), *σκοπεῖν, θεωρεῖν, ἀθρεῖν* (ᾰ) [see, look].
watchful, *ἄγρυπνος, ἄϋπνος* (ῠ, but υ generally).
watchword, *σύνθημα, σύμβολον*.
water, *ὕδωρ* (ῠ), *ποτᾰμός, κρήνη, πηγή* : *δρόσος* (f.), *κῦμα, κλῠδών, κλῠδώνιον* : *ῥοή, ῥόος, ῥεῦμα, ῥέεθρον, ῥεῖθρον* : [sea, stream, lake].
water (v.), *ἄρδειν*.
watery, *ὑγρός* (ῠ).
wave, *κῦμα, κλῠδών, κλῠδώνιον, οἶδμα, σᾶλος*.
(v.), *σείω, πάλλω, κραδαίνω*.
wax (s.), *κηρός*.
way, *πόρος, τρῖβος, οἶμος, στῖβος*; *κέλευθος, ὁδός* (f.).
— manner, *τρόπος*.
(which? this, that, —) *πῇ, τῇδε, ταύτῃ, ὅπῃ, ᾗ*, etc.
wayfarer, *ὁδοίπορος*.
we, *ἡμεῖς*.
weak, *ἀσθενής, ἀφαυρός*.
be —, *ἀσθενέω, νοσεῖν*.
—en, *ἀμβλύνω, θηλύνω*.
weakness, *ἀσθένεια*.
wealth, *πλοῦτος, χρήματα*.
wealthy, *πλούσιος, εὔπορος* [rich].
weapons, *ὅπλα, σκεύη, βέλη* (plurals).
wear (clothes), *ἔχειν, φορεῖν, φέρειν, χρῆσθαι* [*ἠμφιεσμένος*].
(rub), *τρίβω, τρύχω*.
weariness, *κόπος, πόνος*.
weary, *κάμνων, κεκμηκώς*.
— (v.), *κάμνω, ἀπεῖπον*.
weave, *ὑφαίνω* (ῠ), *κρέκω, πλέκω* : *ἱστουργεῖν*.
weaver, *ὑφάντης* (ῠ), *ἱστουργός*.
web, *ὕφασμα* (ῠ), *πλοκή, ὑφή* (ῠ).
wed, *γᾱμεῖν*.
wedding, *γᾶμος*.
weep, *κλαίω, δᾰκρῡ́ω, δᾰκρυρροεῖν*.
weigh (tr.), *ἱστᾰ́ναι*.
— down, *βᾰρῡ́νω, βρῑθω*.
(intr.), *βᾰ́ρος ἔχειν*.
weight, *βᾰ́ρος* (n.), *σταθμός* (amount weighed), *ῥοπή* (turn of scale).
weighty, *βᾰρῠ́ς, ἐμβρῑθής*.
welcome! *χαῖρε*.
(adj.), *ἀσπαστός*.
(v.), *ἀσπάζομαι, χαίρειν κελεύω* or *λέγω, δεξιοῦμαι, ξενόω, δέχομαι*.
well (s.), *φρέᾰρ*.
(adv.), *εὖ, κᾰλῶς* [*ἠδεώς*], *ὀρθῶς, ἄριστα, κάλλιστα*.
(adj.), [*εὖ ἔχειν, κᾰλῶς ἔχειν*, healed, cured].
— particle, *ἄγε δή, *δῆτα, καὶ μήν*.

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wellwisher, εὔνους.
west, ἑσπέρᾱ, ἡλίου δυσμαί.
wet, ὑγρός, νοτερός.
(v.), βρέχω, τέγγω, βάπτω.
what? τί, τίς, ποῖος.
(indirect), ὅστις, ὅ,τί, οἷος, ὅποιος.
(exclam.), οἷος.
(relat.), ὅς, ὅστις, ὅσπερ.
—ever, εἴ τι, ὅ,τί.
wheat, σῖτος, στᾰχῦς.
wheel, τροχός.
(v.), κῠλίνδω, -δέω.
whelp, σκύμνος.
when? πότε, πηνῐκᾰ̃.
(indirect, intr.), ὁπότε, ὁπηνῐκᾰ̃ (πότε).
(temporal), ἐπεί, ἐπειδή, ἡνῐκᾰ̃, εὖτε, ὡς, ὅπως.
(relative), ὅτε.
when? (indef.), ὅτᾰν, ἐπειδᾰ́ν, ἡνῐκ' ἄν.
whence (int.), πόθεν.
(ind. int.), ὁπόθεν (πόθεν).
(rel.), ὅθεν, ἔνθεν, ὅθεν περ.
where (int.), ποῦ, πῇ.
(ind. int.), ὅπου, ὅπῃ (ποῦ, πῇ).
(rel.), οὗ, ᾗ, ἵνᾰ̃, ὅπου, οὗπερ, ἔνθᾰ̃, ἔνθᾰπερ, ᾗπερ.
whereas, ἐπεί [since].
wherefore (int.), διὰ τί [why].
(rel.), ἀνθ' ὧν, ὥστε, πρὸς τᾰ́δ' οὖν, τοίνῦν, πρὸς ταῦτα.
whether (adj. int.), πότερος.
(int. ind.), ὁπότερος.
(indef.), ὁπότερος ἄν.
(adv. int.), πότερον, πότερα.
(ind. int.), εἰ.
(alternative), εἴτε, εἴτε.
(altern. quest.), πότερον .... ἤ.
which (int.), ποῖος, πότερος (of two), τίς.
(int. indirect), ὅποιος, ὁπότερος, ὅστις.
(rel.), ὅς, ὅστις.
(indef.), οἷος ἄν, ὁποῖος ἄν, ὅς ἄν.
while, χρόνος.
(conj.), ἕως, ἐν ᾧ, ὅσον χρόνον, ἔστε.
whip, μάστιξ (ῑγ-).
(v.), ῥαίω, πλήσσω, ἀράσσω (ᾰ).
whirl, δῑνέω.
white, λευκός: λευκόπτερος, λευχείμων, λευκόχρως.
whither (int.), ποῖ.
(indirect), ὅποι, (ποῖ).
rel. οἷ, οἷπερ, ἵνᾰ̃: ἕνθᾰ̃.
who (int.), τίς (ποῖος).
(indir.), ὅστις (τίς).
(rel.), ὅς, ὅστις.
(indef.), ὅς ἄν, ὅστις, ὅστις ἄν, ὅσοι.
whole, ὅλος, πᾶς, ἅπᾶς, σύμπᾶς.
wholly, παντελῶς, πᾰ́νῠ, κάρτᾰ, πάντα.
why (int.), τί, πῶς, διά τί, τοῦ χᾰ́ρῐν, τίνος χάριν, ἀντὶ τοῦ, τί χρῆμα.
(indirect), ὅ,τι, ὅπως, ὅτου χάριν, ἀνθ' ὅτου.
(relative), ὅτου χάριν.
wicked, κᾰκοῦργος, δυσσεβής, πᾰνοῦργος.
wickedness, πᾰνουργία [evil, guilt, crime, sin].
wide, εὐρῠ́ς, εὐρῠ́χωρος.
widow, χήρᾱ [χηρεύω] ἄνανδρος.
width, εὖρος (n.).
wield, νωμάω, νέμω, πάλλω.
wife, γῠνή, σῦνευνος, σύζῠγος, ἄλοχος, (ᾰ̔).
wild, ἄγριος, of country, ἔρημος.
make —, ἐξαγρῐαίνω.
wilderness, ἐρημία.
wile, δόλος.
wilful, αὐθᾰδής.
—ness, αὐθᾰδία.
will (mind), γνώμη, φρήν.
(desire), βουλή, πόθος.
(testament), διαθήκη, διάθεσις τῆς οὐσίας.
will (v.), βούλεσθαι, θέλειν, ποθεῖν.
willing, πρόθῡμος, ἑκούσιος, ἕτοιμος.
be —, θέλειν.
—ly, ἀσμένως, ἑκουσίως, ἡδέως.
win, ἁρνῠ́μαι, φέρεσθαι, φέρειν, κτάομαι, τῠ́χεῖν.
(conquer), κρᾰτεῖν, νῑκάω.
(persuade), πείθω.
wind, ἄνεμος, πνεῦμα, πνοή, χειμών.
sheltered from —, ὑπήνεμος.
with fair —, οὔριος.
wind (v.), στρέφω, πλέκω, ἑλίσσω.
window, θῦρίς, τρῆμα.
wine, οἶνος.

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wing, πτέρυξ, πτερόν.
winged, πτερωτός, πτηνός, ὑπόπτερος.
winter, χειμών, χεῖμα.
wipe, ὀμόρξαι, ἀλείφω, τρῖβω.
wisdom, νοῦς, φρόνησις, φρήν.
wise, σοφός, σώφρων, εὔβουλος, φρόνιμος.
be —, φρονέω, σωφρονεῖν, εὖ φρονεῖν.
wish, βούλομαι, θέλειν, χρῄζειν, ποθεῖν, εὔχομαι.
(s.), πόθος, εὐχή, σπουδή.
wit, φρήν, νοῦς, γνώμη.
with, σύν, ξύν (ῡ), d., μετά (g.) [συνεῖναι, ἅμᾶ, ὁμοῦ, παρών, πέλᾶς].
(instrument), dative simply.
manner, often διὰ (g.) or σύν, μετά, or d. simply.
withdraw (tr.), ἐξάγειν, ὑπεξελεῖν, ἀποφέρειν, ἐκκλέπτειν.
(intr.), ὑφέρπειν, σῖγ' ἀπολχεσθαι.
wither (tr.). μᾶραίνω.
(intr.), μᾶραίνομαι, φθῖνω.
withered, ῥυσός, ξηρός.
withhold, κρύπτειν, κατασχεῖν, ἐκκλέπτειν.
within, ἐντός, ἔνδον, ἔνδοθεν, ἔσω, ἔσωθεν.
without (outside), ἔκτος, ἔκτοθεν, ἔξω, ἔξωθεν.
(apart from), χωρίς, δίχᾰ, ἄνευ, ἄτερ, ἄτερθε(ν).
witness (v.), μαρτῠρεῖν, δηλόω, φαίνω.
(s.), μάρτῠς, συνίστωρ.
call to —, μαρτύρομαι.
witty, δεξιός, κομψός, σοφός.
woe, πῆμα, ἄλγος (n.), πᾶθος (n.), δῦη [grief, sorrow, trouble].
woeful, οἰκτρός, ἀθλῐος [unhappy].
wolf, λῦκος (m.), λῦκαινα (f.).
woman, γῠνή, παρθένος, κόρη, νύμφη, παῖς, νεᾶνῐς, γραῦς.
womanish, θῆλῠς, γῠναικεῖος, γῠναικόμῐμος.
womb, κοιλία, νηδῦς, γαστήρ, κόλπος [ὑπὸ ζώνης φέρειν].
wonder (s.), θαῦμα, θάμβος.
(a marvel), θαῦμα, τέρας.
wonder (v.), θαυμάζω, ἐκπλᾰγῆναι.
wonderful, θαυμαστός, θεῖος, ἀμήχανος.
wont, εἴωθα (accustomed).
wood, ξῦλον, ὕλη, [ξῦλουργός].
(forest), ὕλη, δρῡμός, δένδρα (plur.).
woof, κρόκη.
wool, πόκος [εὔερος].
word, ῥῆμα, λόγος, ἔπος (n.), πίστῐς [speak, say].
work (s.), ἔργον, πράγμα, πόνος, μόχθος [ἄσχολος].
(v.), πονέω, ἐργάζομαι, μοχθέω, πράσσειν.
—man, τέκτων, δημιουργός, τεχνίτης.
world, γῆ, χθών, τὸ πᾶν, πάντες βροτοί.
worse, χείρων, κᾰκίων.
worship (s.), σέβας, τῑμή, εὐσέβειᾰ.
(v.), προσκῠνεῖν, σέβω, σέβεσθαι.
worst, κᾰκιστος, ἔσχᾰτος.
(v.), νῑκάω.
be —ed, ἡσσᾶσθαι.
worth, ἀρετή (ἡ ἄρ.=ᾱ), δόξᾰ, κρᾰτος.
worth (adj.), ἄξιος.
—less, εὐτελής, φαῦλος.
worthy, ἄξιος, ἐπ-, δῐκαιος [κᾰλός καλῶς, κᾰκός κακῶς].
wound, τραῦμα, πληγή, ἕλκος (n.).
(v.), βάλλω, πλήσσω, ἔτρωσα, τραυμᾰτίζω [strike].
(met.), δᾰκνω, ἀνιάω [grieve].
unwounded, ἄτρωτος.
woven, πλεκτός.
wrath, ὀργή, θῦμος, χόλος, μένος n., [anger].
wreak, ἐξεργάζομαι [τῐνω, δῐκη].
wreath, στέφος (n.), στέμμα, πλέγμα.
wreathe, πλέκω, στέφω.
wreck, ναυᾱγῖον.
(v. tr.), ῥαίω, ῥῆξαι, ὀλλῦναι.
wrench, ἀποσπᾶν, μοχλεύω.
wrestle, πᾰλαίω.
—r, πᾰλαιστής.
—ing, πᾰλη.
wretched, δυστῠχής, ἀθλῐος, τάλας, τλήμων, τᾰλαίπωρος [miserable, unhappy].
wrinkled, ῥῡσός.
write, γρᾰφειν (compd.).

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writer, γρᾰφεύς.
writing, γράμματα, γρᾰφή, συγγρᾰφή, δέλτος.
writhe, εἰλύομαι.
wrong (adj.), πλημμελής, ἄδῐκος, ψευδής [wicked, bad, evil].
(s.), πᾰνούργημα, ἁμαρτία [sin, ill, evil].
(v.), ἀδῐκεῖν, πᾰνουργεῖν, κᾰκουργεῖν, κᾰκῶς δρᾶν.
be —ed, κᾰκῶς παθεῖν, ἠδῐκῆσθαι.
wroth, be, θῡμοῦσθαι, δυσχεραίνω, χολοῦσθαι [angry].

Y

yawn, χαίνω, χάσκω.
yea, πῶς γάρ οὐχί, ναί, καὶ κάρτᾰ γ', πᾰνῦ, σύμφημι, ἐπήνεσα [often γε only].
year, ἔτος (n.), ἐνιαυτός.
yearn, ποθεῖν, ἱμείρω (ι).
yell, βοᾶν.
yellow, ξανθός.
yesterday, χθές, ἐχθές.
day before —, πρώην.
yet (still), ἔτῐ, (hitherto) πω.
not —, οὔπω, οὐδέπω, οὐδεπώποτε.
— (but), καίτοι, ἀλλ' οὖν, *γε μήν, ὅμως, *μέντοι, *γε μὲν δή, *γε μέντοι.
yield, εἴκειν (ὑπ'-, παρ-), ὑφέσθαι.
(agree), πείθομαι.
yoke (s.), ζῠγόν, λέπαδνον.
(v.), συζεῦξαι.
be —d, ζῠγὸν φέρειν.
young (human), νεός, νεᾱνίας, παῖς.
(birds), νεοσσός.
(beasts), σκύμνος.
(horse), πῶλος.
ever —, ἀγήρως.
your, ὑμέτερος.
youth (time), ἥβη, ὥρᾱ, ἄκμή.
(person), νεᾱνίᾱς.
youthful, ἡβῶν, νεᾱρός, ἀκμᾱ́ζων.

Z

zeal, σπουδή, προθυμία.
zealous, πρόθῡμος [σπουδάζω, προθῡμοῦμαι].
zone (girdle), ζώνη, ζωστήρ.
zounds, ὦ θεοί.

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